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ABSTRACT

These curriculum projects were developed by participants of the Fulbright-Hays Seminars Abroad Program in Poland and Hungary during the summer of 2000. The following 11 projects are in the collection: "A Thematic Multicultural Interactive School Event on Poland and Hungary: Exploration and Learning for 6-to-9-Year-Olds" (Ruth Albert); "Once upon a Time in Hungary and Poland: A Unit for Upper Elementary School" (Linda F. Buzzard); "Curriculum Project" (Cheryl Daugherty); "New Models of Democracy: Applying Central European Democracy to American Civic Education" (Kathy Fagan); "The Catholic Church in Poland and Hungary: The Middle Ages and Today" (Justine Garvey); "Civil Liberties and Sovereignty in the Modern World: Constitutions and Conventions in Europe" (Jack C. Guy); "Nationalistic Elements in the Music of Chopin, Liszt, Bartok and Kodaly" (Karen J. Hom); "A Selected Annotated Filmography of Polish and Hungarian Cinema" (David Munro); "High School Unit of Study on Post-Communist Central Europe, with an Emphasis on Poland and Hungary" (Jon Nuxoll); "Animal, Vegetable or Mineral: Understanding the New Emerging Economies of Poland and Hungary" (Dany M. Ray); and "Polish and Hungarian Voices of the Holocaust: Facing History and Ourselves" (Jessica Sciulli). (BT)

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FULBRIGHT

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June 22 - August 5, 2000

Albert, Ruth	A Thematic Multicultural Interactive School Event on Poland and Hungary: Exploration and Learning for 6- to 9-year-olds
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A THEMATIC MULTI-CULTURAL INTERACTIVE SCHOOL EVENT ON POLAND AND HUNGARY: EXPLORATION AND LEARNING FOR 6- TO 9-YEAR-OLDS

(Independent Curriculum Project On Poland and Hungary)

by

Ruth Albert, Ed. D.
Fulbright-Hays Summer Seminar Abroad
Poland and Hungary
June-July-August 2000

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INTRODUCTION

Poland and Hungary are both very interesting, beautiful, historic, and culturally-rich countries. The project here presented is designed for children ages 6 to 9 so that they can develop an inner understanding as well as a factual basis for appreciating these Central European countries.

I have devised a group of twenty Poland/Hungary-related activities for a special family event at one of the elementary schools in Brockton, Massachusetts. The overall scheme is based on the one I used successfully in February, 1998, for a Japanese-theme event.

Concrete objects from or related to Poland and Hungary are used in a variety of hands-on learning experiences. The activities in this unit are intended to be used as part of a three-hour multi-cultural celebration, open to all families in the city of Brockton, Massachusetts, with children in the primary grades. Parents attend with their school-age children and they explore and learn together about these two countries. Each activity is carried out in a "station" or "activity center" and corresponds to a lesson plan or thematic unit that will be appropriately archived and made accessible to the elementary school staffs in Brockton. The fascinating and fun challenge to me has been to reduce and simplify some of the complex topics so that they can be understood and appreciated by elementary school students.

These twenty centers can also be used independently as a classroom unit or as activities in a classroom to add variety with a multicultural twist. The ultimate aim of the multi-cultural event is for families (1)to enjoy and learn together academic skills and (2) to gain an appreciation of two other cultures.

ACTIVITIES

FRANZ LISZT (Hungarian musician)

BACKGROUND:

Franz Liszt (1811 – 1886) was a Hungarian composer and pianist. (Note that his last name is spelled in the Hungarian fashion and that the "sz" is pronounced "ss". Hence, his last name is pronounced "Lisst".) His love of his native land is shown by the numerous compositions of his that have a Hungarian theme and that are based on Hungarian and even Hungarian-gypsy (called "Roma" instead of gypsy now) themes and melodies. He is especially noted for his "*Hungarian Rhapsodies*". (A rhapsody is a form of instrumental music that has irregular patterns and is not just flat, steady, and monotonous; instead it has much variety and many changes of pace and feeling.)

{He was one of the first modern conductors, who breathed emotion and passion into a performance, instead of merely beating time with a stick. He was generous to his fellow composers and did many charity concerts. Like the American Frank Sinatra in the 1950's, Liszt was a very popular musical performer with the youth and especially with the young ladies, who literally swooned over him. He was so overwhelmed by this infatuation that he finally took religious vows.}

OBJECTIVE(S):

To appreciate the music of Franz Liszt.

STRATEGIES:

(I) Play some of Liszt's "*Hungarian Rhapsodies*".
(II) Ask children what they imagine in their minds when listening to this music.
(III) Show pictures of Hungary.
(IV) Have children keep time to the music with chiffon scarves, which allow more flexibility and expressiveness than batons.

MATERIALS:

(I) Recordings of "*Hungarian Rhapsodies*" and perhaps other Liszt compositions.
(II) Pictures of Hungary
(III) Chiffon scarves

QUESTION(S):

Who was Franz Liszt? Why did he write "*Hungarian Rhapsodies*"?

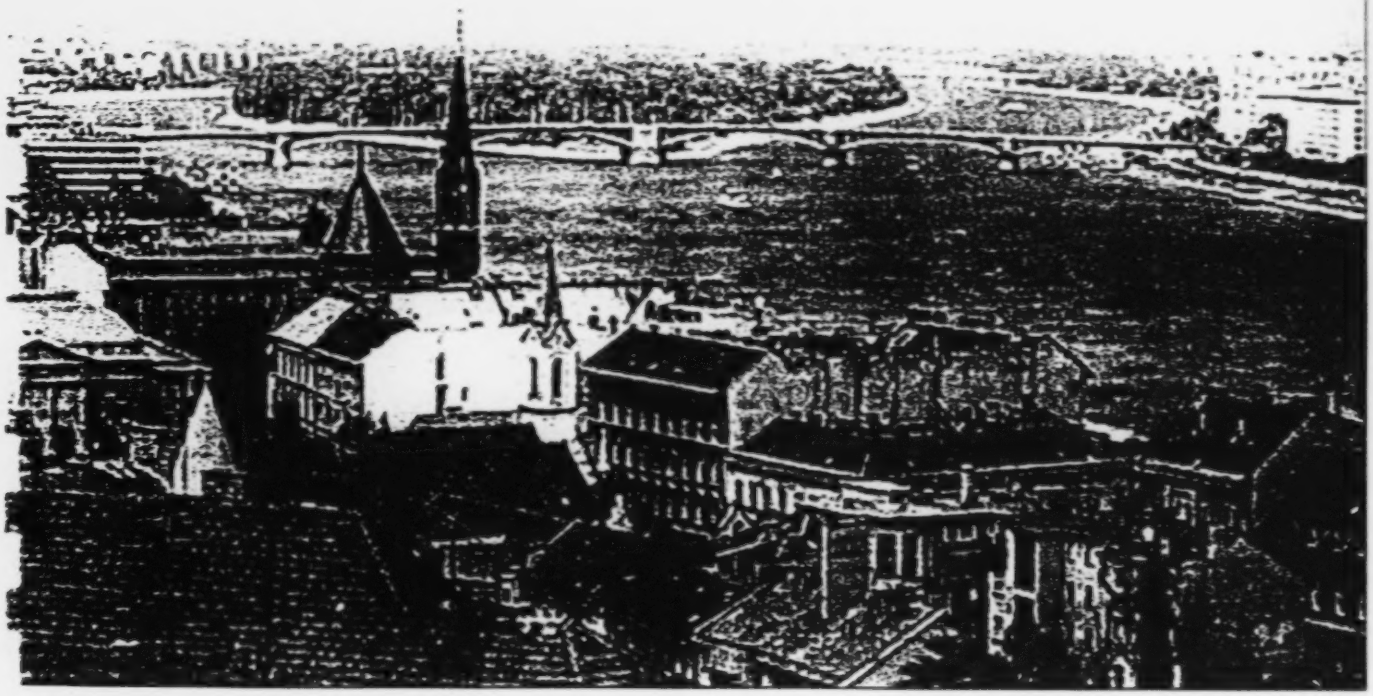
EVALUATION:

Children show understanding of music by keeping time with scarf to music.

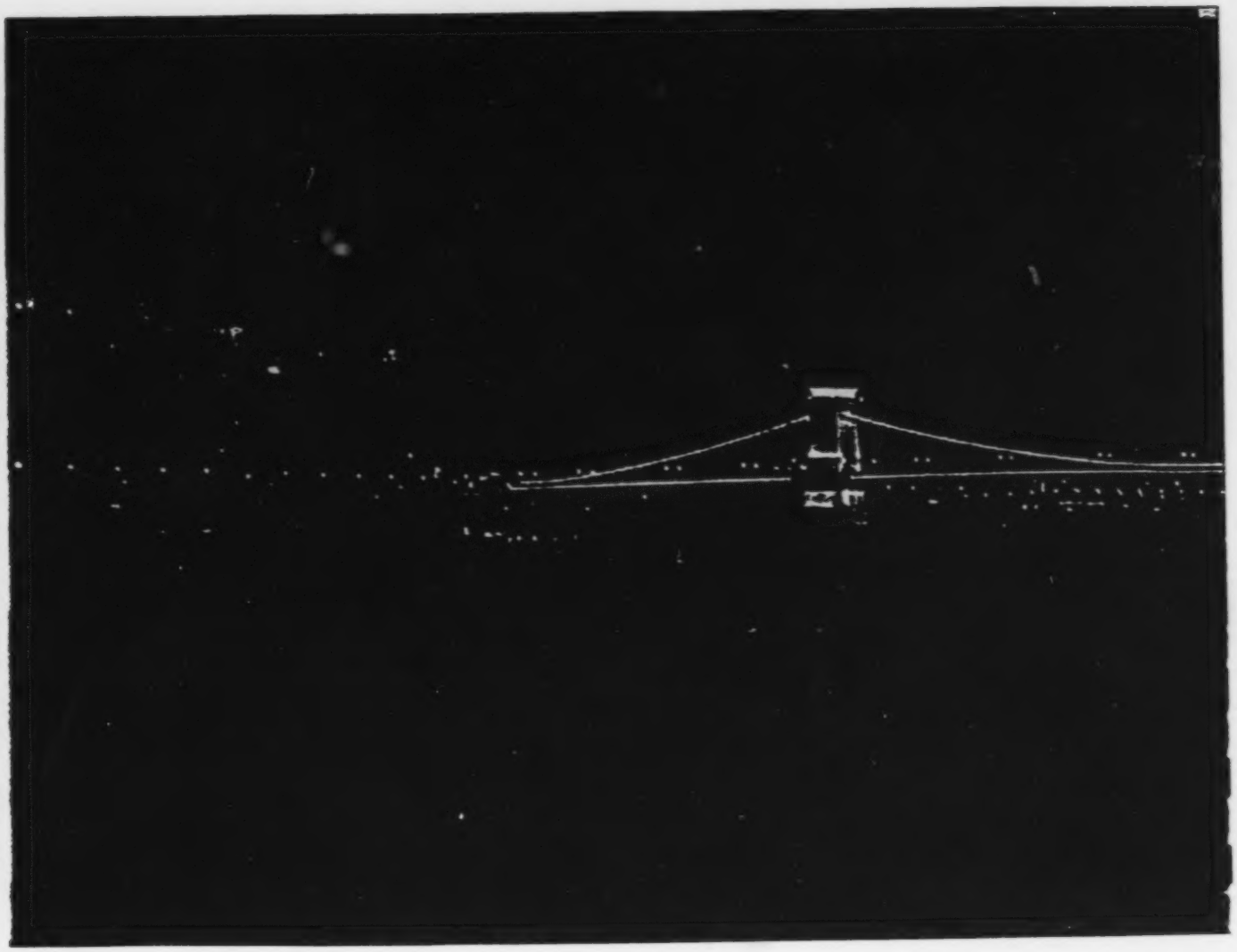
Hungary
Danube River
Budapest

Hungary
The Danube Bend

Hungary
Danube River
Budapest



Hungary
Danube River
Budapest



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FREDERIC CHOPIN (Polish musician)

BACKGROUND:

Frederic Chopin (1810 –1849) was a child prodigy in music. (The children will notice the pronunciation "Show-pan"). He was born in Poland and his birthplace is now a popular tourist spot. Piano concerts are given regularly in the room beside the where he was born. He was both a composer and a pianist. Even though he lived most of his adult life (after age 21) in France, he retained a profound love for his native country and composed many *polonaises* (music in the style of a certain Polish national slow dance that consists of marching or promenading in couples). Chopin died at the young age of 39 as the result of tuberculosis.

OBJECTIVE(S):

To appreciate the music of Chopin and to have an idea of who he was and of his importance in the history of music.

STRATEGIES:

(I) Read to the children "Famous Children: Chopin" by Ann Rachlin (Barron's Educational Series, Hauppauge, NY, 1993)—which presents the childhood and early musical training of this great nineteenth-century composer.
(II) Play a recording of "Polonaise in G Minor" by Frederic Chopin.
(III) Have the children use scarves to "conduct" with the music. Scarves allow more flexibility that a conductor's baton and the fluid motions possible give more possibilities for expression of feelings.

MATERIALS:

(I) Biography of Chopin by Rachlin or similar material from an encyclopedia or internet.
(II) Recording of "Polonaise in G Minor"
(III) Chiffon scarves for conducting.

QUESTION(S):

Who was Frederic Chopin? Why is he well-known?

EVALUATION:

Children smile and show enjoyment during playing of Chopin's music. They recognize that he was born in Poland and was influenced by Polish music.

HUNGARIAN ANIMATION

BACKGROUND:

Hungarians are noted for their films, many of which are "new wave" or art films. They produce about 20 a year. A particularly successful Hungarian producer is Istvan Szabo, whose film "*Sunshine*" was released in the United States. However, animated films are also produced. Csupo ("pronounced "Chupo") Gabor is the co-creator for some of the most successful animated shows ever to appear on television and is especially involved with "The Rugrats". Born in Budapest, Hungary, Gabor learned animation at Hungary's famed Pannonia Studio. In 1975, he fled Hungary to escape Communist rule by walking for 2.5 hours through a darkened railway tunnel to Austria. He made his way to Stockholm, where he helped produce Sweden's first animated feature. He eventually relocated to Los Angeles, California, and formed the Klasky-Csupo Studio. In 1988, his studio was awarded the job of animating "*The Simpsons*" cartoon series for Fox Broadcasting.

OBJECTIVE(S):

To appreciate how animation works.

STRATEGIES:

Children will show a flip book and how it looks like the character moves. Children will be given a mini-flip book of *Rugrats* to color and flip and take home.

MATERIALS:

(I) Flip books (commercially produced) and
(II) Mini uncolored flip books for children to color and keep
(III) Crayons

QUESTION(S):

Does the character really move in animation?

EVALUATION:

The child will illustrate with his or her own home-made flip book how animation works.

HUNGARIAN EGG DECORATING

BACKGROUND:

Egg decorating was and continues to be important to Hungarians, especially in the springtime. Decorated eggs are fashionable in our times. However, they area not pagan cultic or religious symbols anymore. Instead, today the decorated egg is considered simply an object of art, and collecting them is growing in popularity. Hungarian decorated eggs can be categorized into two groups: ancient designs and "modern" designs. The ancient design elements include: star, dot, hand, animal body parts, and flower-like motifs.

OBJECTIVE(S):

To understand symmetry and to gain practice in producing symmetrical designs.

STRATEGIES:

(I) The children will study pictures of decorated Hungarian eggs and actual samples of such decorated eggs.
(II) Each child will draw symmetrical designs on an oval(egg-like)-shaped piece of paper.
(III) Each child will, using colored magic markers, paint a plastic egg with symmetrical designs.

MATERIALS:

(I) Pictures of decorated eggs
(II) Hungarian decorated eggs
(III) Colored magic markers
(IV) Oval (egg)- shaped paper
(V) Plastic eggs
(VI) A small mirror to test for symmetry in a design

QUESTION(S):

What makes a picture or design symmetrical?

EVALUATION:

The child can decorate an egg with a symmetrical design.

HUNGARIAN POTTERY

BACKGROUND:

Folk pottery is world-class in Hungary. Among prized items produced there are jugs, pitchers, plates, bowls, and cups. The rarest and most highly-regarded are the inscribed pots ("frokazas fazekok"), usually celebrating a wedding day or created in the form of people or animals. Herend pottery is particularly well-known, with its trademark mesh-like surfaces. Hungarian Master Potters still dig and blend their own clays to meet their own historic, exacting specifications for the pieces to be produced. They also mix their own glazes to traditional standards set long ago. They still use the master-apprentice system to preserve the technical know-how from generation to generation. The apprentice learns from the master until he or she has gained the skills necessary to produce all the styles in the classic repertoire of pieces. Each piece produced is signed by the artist who produced it.

OBJECTIVE(S):

To use one's imagination to make a functional three-dimensional art piece.

STRATEGIES:

Each participant will make a clay pot, jug, bowl, or cup. Examples of Hungary pottery will be provided to serve as inspiration or as models to imitate.

MATERIALS:

(I) Clay
(II) Rolling pins
(III) Sticks to use to carve designs in the clay

QUESTION(S):

Can a piece of art be functional?

EVALUATION:

The child produces a piece of art that can be used for some practical purpose beyond its value as just an art object.

HUNGARIAN FLAG

BACKGROUND:

Hungarians are very proud of their country. Though Hungary has lost much of its territory since World War I, Hungarians even in the diaspora of Hungary –in Romania, in states of the former Yugoslavia, in the United States, etc.-- are loyal to their flag. The red represents Arpad, who led the Magyars into central Europe in the ninth century. White symbolizes King Stephen, the founder of the Hungarian kingdom. The color green has been associated with the Hungarian state for over 500 years.

OBJECTIVE(S):

To recognize the Hungarian flag and to be able to contrast it with the American flag.

STRATEGIES:

Cut three rectangular strips 1" x 4". Make one red, one white, and one green. Paste the white strip in the middle, joining the red strip and the green strip. Paste the edge of this composite to a stick to make the Hungarian flag . Remember that the red strip is the topmost strip.

MATERIALS:

(I) Red, white, and green construction paper
(II) Ruler, pencils, scissors
(III) Sticks
(IV) Glue or paste
(V) An American flag

QUESTION(S):

What does the Hungarian flag look like? Compare the Hungarian and American flags? How are they alike? How are they different?

EVALUATION:

The learner can describe the Hungarian flag and the American flag.

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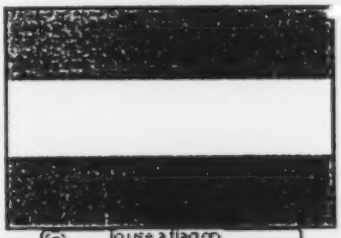

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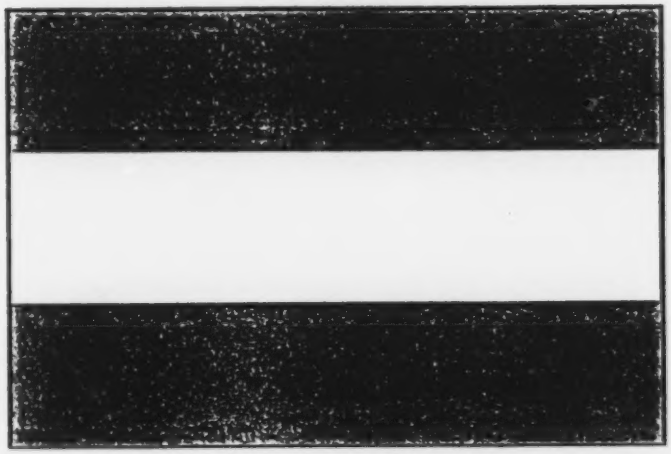

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HUNGARIAN GEOGRAPHY

BACKGROUND:

Hungary's borders have fluctuated often. Particularly galling to the Hungarians is the Trianon Treaty, which established the country's borders following World War I. By this treaty, many Hungarians were relegated to Yugoslavia, Romania, and other "foreign" countries. Being in the heart of Europe, Hungary has had many contacts with its neighboring countries and beyond. Its strategic location has commercial and military implications. Therefore, it is important to be able to locate Hungary and to appreciate its central location and to identify its neighboring countries.

{As of the autumn of 2000, the following countries –reading clockwise from the top—border on Hungary: **Slovakia** (that portion of the former Czechoslovakia that become a separate country by virtue of the so-called " velvet divorce"), **Ukraine**, **Romania**, **Serbia** (the "Federal Republic of Yugoslavia" is the name of what is left of the old Yugoslavia; it is basically Serbia+Montenegro, but Serbia dominates, Montenegro may become independent, and the whole situation is still very fluid), **Croatia**, **Slovenia** (a tiny sliver borders on Hungary), and **Austria**.}

OBJECTIVE(S):

To be able to locate cities and towns on a map and to identify countries that share borders. To be able to distinguish between cities and countries.

STRATEGIES:

Two up-dated appropriate maps are placed on the wall. Two Hungarian-made pots are made available, each containing identical cards that name countries around Hungary and cities and towns within Hungary. In teams, using the maps available, the cards must be separated into "country piles" and "city piles". The first group correctly done wins.

MATERIALS:

(I) Two currently valid maps of the world and/or Europe
(II) Two pots made in Hungary
(III)Two identical sets of cards with the names of Hungary's seven neighbors and with the names of Hungarian cities such as: Papa, Szeged, Eger, Szolnok, Esztergom, Sopron, Pecs, Budapest, Guyla, Debrecen, and Szombathely.

QUESTION(S):

Using a map, tell what countries border on Hungary.

EVALUATION:

Given the name of a country border on Hungary and the name of a city in Hungary, the child can tell the difference between a country and a city.

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POLISH CITIES

BACKGROUND:

Poland as a country has had many different borders throughout the centuries. In fact, for over 100 years, it DISAPPEARED ENTIRELY, having been swallowed up by Prussia, Russia, and Austria. It would be interesting and useful to be able to locate places on a map of Poland: Polish cities have remained in the same location, even though the identity of the "home" country has changed.

OBJECTIVE(S):

To gain skills in using a map to locate cities. North, South, East, or West direction words will be used by the facilitator to help the child or parent to find the targeted Polish cities.

STRATEGIES:

(I) Cards each with the name of a Polish city or town are placed in a Polish-made blue glass bowl. Participants pick at random from this bowl a card and locate the city or town on a detailed map of Poland.
(II) Two teams of parents and children can compete to see which team finds the towns and cities the fastest.
(III) Another activity is, with the aid of a facilitator, who gives direction words '*north*', '*south*', '*east*' and '*west*', to see how fast a city or town can be located.

MATERIALS:

(I) Map of the world
(II) Detailed map of Poland
(III) Pointer
(IV) Blue Polish glass bowl
(V) Cards or slips of paper, each with the name of a city or town on it. The following are among the interesting-looking names that may be used: Sopot, Lublin, Warsaw, Wroclaw, Lodz, Poznan, Torun, Zakopane, Krakow, Chelm

QUESTION(S):

Locate three cities on a map of Poland.

EVALUATION:

If the child can find Poland on a map of the world and can find Warsaw on a map of Poland, then the child has met the educational criteria.

Europe Map - Eastern Europe: Czech Republic, Hungary, Poland, Slovakia

Move North

Move West

Move South

Go to Europe Map - Rail Lines Overview

Detailed Regional Maps with Rail Lines

Portugal, Spain, and Andorra

England, Ireland, Scotland

Northern Europe including Denmark, Norway and Sweden

Eastern Europe including Czech Republic, Hungary, Poland, Slovakia

Southern Europe including Greece, Italy

http://www.eurorail.com/mapreg04.htm

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POLISH FLAG

BACKGROUND:

The Polish flag is the pride of the nation. Though it looks simple –red and white horizontal bars-- compared to our "stars-and-stripes", the flag means as much to its people as the American flag does to us. The Polish flag is the symbol of the Poles' patriotism.

OBJECTIVE(S):

To recognize the Polish flag and to compare it to our American flag.

STRATEGIES:

(I) To make a paper Polish flag: glue two pieces of paper (one red, one white) together lengthwise.
(II) Make sure that the white piece is slightly on top of the red piece.
(III) Put glue on the short end of the red and white flag.
(IV) Wrap end around a stick.

MATERIALS:

(I) Sticks
(II) Red rectangular papers and white rectangular papers
(III) Glue
(IV) Sample of Polish flag
(V) American flag for comparison (Also for purposes of comparison, the flags of Indonesia and Austria –both of which can be confused by the unwary with the Polish flag—might be useful. Also of interest might be the flags of Liberia and Malaysia, which are "reminiscent" of the American flag.)

QUESTION(S):

What does the Polish flag look like? How is it different from other flags?

EVALUATION:

The child can describe what the Polish flag looks like. The child can contrast the Polish flag with the American flag.

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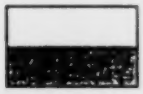
Poland



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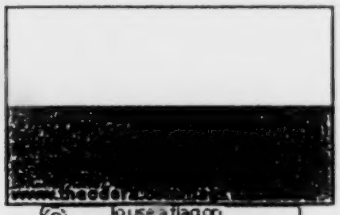

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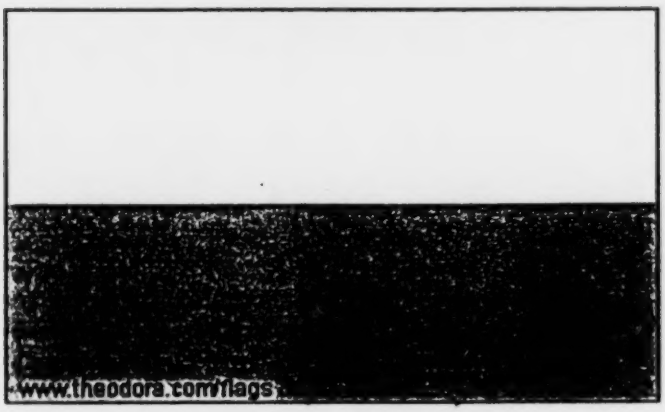

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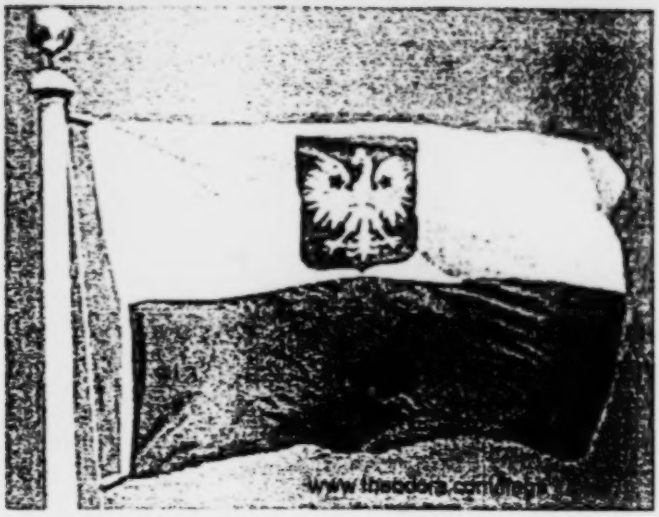

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SLOGANS ON BANNERS (Polish "Solidarity")

BACKGROUND:

A slogan is defined as "distinctive phrase or motto of any party, group, manufacturer, or person." A slogan was originally a war cry. Advertising has made us familiar with many slogans, such as "Please Don't Squeeze the Charmin", "M'm M'M Good", "Reach Out and Touch Someone" and "The Greatest Show on Earth". Also familiar are the slogans of revolutions, like "Peace, Bread, Land" from the Russian Revolution, "Taxation without Representation is Tyranny" from our own revolution, and "Power to the People" from more recent times. The first country where Communism fell was in Poland. This defeat was in a large measure due to an uprising in the Gdansk shipyards, led by Lech Walesa (Polish pronunciation is "Lekh Vah-wen-sa"). The entire world became familiar at that time in the 1980's with the one-word slogan SOLIDARNOS'C' {Solidarity – fellowship arising from common responsibilities and interests} on a white sheet of cloth, symbolizing the people's resistance to Communist oppression.

OBJECTIVE(S):

To understand the power of just a few words on a sign.

STRATEGIES:

(I) Each child will think up one or two words that convey much meaning; e.g., **PEACE, STOP CRIME, READ**. If the participant wishes, he or she may make a sign reading SOLIDARITY.

(II) Each child will print with magic marker their word or words on an old piece of cloth or sheet to make a banner.

MATERIALS:

(I) Old sheets or cloths

(II) Magic markers

QUESTION(S):

What is the purpose of a slogan?

EVALUATION:

The child can explain the banner that he or she has made.

Slogans on Banners
Polish "Solidarity" Banner

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CLASSIC POLISH "LOCOMOTIVE" POEM

BACKGROUND:

"*The Locomotive*" (*Lokomotywa*) by Julian Tuwim (pronounced "Yoo-lee-an Too-veem") is a classic children's poem in Polish. It was written between the two World Wars, when Poland was once again reconstituted as a nation, but was suffering the disastrous effects of the worldwide Great Depression. When read in Polish, the hissing and clicking sounds are reminiscent of the noise from a steam locomotive and the train that it pulls. This poem is known by almost every Polish adult – a treasure from childhood.

OBJECTIVE(S):

To understand the poetry concept of onomatopoeia (on-ah-mat-ah–PEE-ah), that is the use of words to echo the sound of what they mean and/or describe. For example, the word "whistle" sounds a bit like a whistle.

STRATEGIES:

(I) An adult will read the English of this classic poem. The version available in English also produced the steam-train like effects.
(II) The children will stand in a line, each with a hand on the shoulder of the person in front. They will pretend to move as a train while the recording of the poem is played or while the poem is read aloud by an adult in either Polish or English or both.

MATERIALS:

(I) A tape of somebody reading the original Polish of "Lokomotywa". (One reading by Dr. Ewa Nowakowska for the Fulbright-Hays group in Poland/Hungary may be available, but any volunteer from the Polish community would be happy to recite and record the beloved poem by Tuwim.)
(II) A written version of the "Lokomotywa" poem in the original and in an effective English translation. Here for convenience is the original and a translation:

LOKOMOTYWA
by Julian Tuwim

Stoi na stacji lokomotywa,
Ciężka, ogromna i pot z niej spływa:
Tłusta oliwa.

Stoi i sapie, dyszy i dmucha,
Zar z rozgrzanego jej brzucha bucha:
Uch–jak gorąco!
Puff–jak gorąco!
Uff–jak gorąco!

Wagony do niej podoczepiali
Wielkie i ciężkie, y żelaya, stali,
I pełno ludyi w dażdzm wagonie,
A w jednym krowy, a w drugim konie,
A w trzecim siedzą same grugasy,
Siedzą i jedzą tłuste kiełbasy,
A czwarćty wagon pełen bananów,
A w piątym stoi sześć fortepianów,
W szóstym armata–o! jaka wielka!
Pod każdym kołem żelazna belka!
W siódmym dębowe stołz i szafy,
W ósmym słoń, niedźwiedź i dwie żyrafy,
W dziewiątym–same tuczone świnie,
W dziesiątym–kufry, paki i skrzynie,
A tych wagonów jest ze czterdzieści,

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Sam nie wiem, co się jeszcze w nich mieści.

Lecz choćbz przyszło tysiąc atletów
I każdy zjadłby tysiąc kotletów,
I każdy nie wiem jak się wytężał,
To nie udźwigną, taki to ciężar.
Nagle–gwizd!
Nagle–świst!
Para–buch!
Koła–w ruch!

Najpierw–powoli–jak żółw–ociężale,
Ruszyła–maszyna–po szynach–ospale,
Szarpnęła wagony i ciągnie z mozołem,
I kręci się, kręci się koło za kołem,
I biegu przyspiesza, i gna coraz prędzej,
I dudni, i stuka, łomoce i pędzi,
A dokąd? A dokąd? A dokąd? Na wprost!
Po torze, po torze, po torze, przez most,
Przez górz, przez tunel, przez pola, przez las,
I spieszy się, spieszy, by zdążyć na czas,
Do taktu turkoce i puka, i stuka to:
Tak to to, tak too, tak to to, tak to to.
Gładko tak, lekko tak toczy się w dal,
Jak gdyby to była piłeczka, nie stal,
Nie ciężka maszyna, zziajana, zdyszana,
Lecz fraszka, igraszka, zabawka blaszana.

A skądże to, jakże to, czemu tak gna?
A co to to, co to to, kto to tak pcha,
Że pędzi, że wali, że bucha buch, buch?
To para gorąca wprawiła to w ruch,
To para, co z kotła rurami do tłoków,
A tłoki ruszają z dwóch boków
I gnają, i pchają, i pociąg się toczy,
I koła turkocą, i puka, i stuka:
Tak to to, tak to to, tak to to, tak to to!...
END OF POLISH ORIGINAL

THE LOCOMOTIVE
by Julian Tuwim
(translation of Walter Whipple)

A big locomotive has pulled into town,
Heavy, humungus, with sweat rolling down, "
A plump jumbo olive.
Huffing and puffing and panting and smelly,
Fire belches forth from her fat cast iron belly.

Poof, how she's burning,
Off, how she's boiling,
Puff, how she's churning,
Huff, how she's toiling.
She's fully exhausted and all out of breath,
Yet the coalman continues to stoke her to death.

Numerous wagons she tugs down the track:
Iron and steel monsters hitched up to her back,
All filled with people and other things too:
The first carries cattle, then horses not few;
The third car with corpulent people is filled,
Eating fat frankfurters all freshly grilled.
The fourth car is packed to the hilt with bananas,
The fifth has cargo of six grand pi-an-as.
The sixth wagon carries a cannon of steel,
With heavy iron girders beneath every wheel.
The seventh has tables, oak cupboards with plates,
While an elephant, bear, two giraffes fill the eighth.
In the tenth: bags and boxes, now isn't that fine?

There must be at least forty cars in a row,
And what they all carry – I simply don't know:
But if one thousand athletes, with muscles of steel,
Each at one thousand cutlets in one giant meal,
And each one exerted as much as he could,
They'd never quite manage to lift such a load.

First a toot!
Then a hoot!
Steam is churning,
Wheels are turning!

More slowly – than turtles – with freight – on their backs,
The drowsy – steam engine – sets off – down the tracks.
She chugs and she tugs at her wagons with strain,
As wheel after wheel slowly turns on the train.
She doubles her effort and quickens her pace,
And rambles and scrambles to keep up the race.
Oh whither, oh whither? go forward at will,
And chug along over the bridge, up the hill,
Through mountains and tunnels and meadows and woods,
Now hurry, now hurry, deliver your goods.
Keep up your tempo, now push along, push along,
Chug along, tug along, tug along, chug along
Lightly and sprightly she carries her freight
Like a ping-pong ball bouncing without any weight,
Not heavy equipment exhausted to death,
But a little tin toy, just a light puff of breath.
Oh whither, oh wither, you'll tell me I trust,
What is it, what is it that gives you your thrust?

What gives you momentum to roll down the track?
It's hot steam that gives me my clickety-clack.
Hot steam from the oiler through tubes to the pistons,
The pistons then push at the wheels from short distance.
They drive and they push, and the train starts a-swooshin'
'Cuz steam on the pistons keeps pushin' and pushin';
The wheels start a rattlin', clatterin', chatterin'
Chug along, tug along, chug along, tug along!...
END OF ENGLISH VERSION

QUESTION(S):

What is onomatopoeia? Give examples.

EVALUATION:

The student can give an example of onomatopoeia.

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HUNGARIAN BINGO

BACKGROUND:

The Hungarian language is unlike any other language in the world, though it is very remotely related to Finnish and Estonian. It uses the Roman alphabet, as we do, but with some diacritical marks (like two dots over the letter "o" to give an "er" sound) and with special digraphs (e.g., "sz" is pronounced "ss" as in hiss). Some letters are pronounced differently than they are in English. For example, "c" in Hungarian is pronounced "ts". The grammar is drastically different from that of the already complicated grammar of Polish. Hungarian has a tendency to form long words.

OBJECTIVE(S):

To gain familiarity with Hungarian number words. To get a feel for the sounds of the language and to see the simple pattern for forming the "teen" words 11-19.

STRATEGY:

(I) A bingo game is set up with Arabic numerals.
(II) Numbers are called out first in Hungarian, then in English.
(III) Each participant will have a Bingo card with numbers from 1 to 20.
(IV) Four across wins the game.
(V) The Hungarian numbers required for this bingo game are:

	Hungarian Spelling	Hungarian Pronunciation
1	egy	EDJ
2	kettő	KEHT-TUH
3	három	HAH-ROM
4	négy	NEYDJ
5	őt	UHT
6	hat	HAWT
7	hét	HEYT
8	nyolc	NN-YOLTS
9	kilenc	KEE-LEHNTS
10	tiz	EEZ
11	tizenegy	TEE-ZEHN-EDJ
12	tizenkettő	TEE-ZEHN-KEHT-TUH
13	tizenhárom	TEE-ZEHN-HAH-ROM

14	tizennégy	TEE-ZEHN-NEYDJ
15	tizenőt	TEE-ZEHN-UHT

16	tizenhat	TEE-ZEHN-HAWT
17	tizenhét	TEE-ZEHN-HEYT
18	tizennyolc	TEE-ZEHN-NN-YOLTS
19	tizenkilenc	TEE-ZEHN-KEE-LEHNTS
20	husz	HOOSS

(VI) The prize for getting four across will be a colorful commemorative postage stamp from Hungary.

MATERIALS:

(I) Bingo game boards with numbers 1 to 20
(II) Bingo chips
(III) Hungarian postage stamps for prizes
(IV) Information sheet/certificate showing Hungarian numbers and their pronunciation {"Callers" whose native language is Hungarian are available.}

QUESTION(S):

How many numbers can you say in Hungarian? What pattern does the Hungarian language use in order to form the numbers from 11 to 19?

EVALUATION:

If the child can identify in Hungarian four numbers, then the academic standard of the activity ahs been met and the child gets a sheet/certificate with all twenty number words on it as a souvenir. Being able to describe the formation of numbers 11 to 19 would earn extra credit.

HUNGARIAN FOLK TALES

BACKGROUND:

Just like their counterparts in America, Hungarian children love to be read to and to hear stories. Grandparents especially are skilled at telling or reading Hungarian folk tales.

OBJECTIVE(S):

To develop listening skills and appreciation of stories from another country.

STRATEGIES:

Listen to a few Hungarian folk tales and discuss which ones you liked best and why. Draw scenes from these tales.

MATERIAL:

(I) "Granny's Storybooks" with the following folk tales:

- Palko the Piper
- The Cowherd's Daughter
- A Pinch of Salt
- Looking-Glass Kate
- Betty Looks for the Winter
- Palko the Wise
- Ironman Georgie

Other sources of Hungarian folk tales may be used as well, including collections of international folk tales available at libraries. The books in the series "Granny's Storybooks", which are translations into English", are published in Hungary by Corvina Books, at Vorosmarty ter 1, Budapest, Hungary 1051). Consider the following sample of a very short Hungarian folk tale:

Once a farmer returned from town, having clearly made some shrewd bargains. When his poor neighbor asked him how he had made so much money, the spiteful man replied, "By selling dogs in Buda, of course. The price is high this year." So the poor farmer sold his oxen and bought all the dogs he could, taking the dogs to Buda to sell. But arriving in the city, of course no one would buy his dogs. The farmer began to bewail his fate, and his cries reached the ears of King Mátyás, who asked what the matter was. When he heard of the rich farmer's ruse, Mátyás took pity on the poor man and bought all the dogs for many gold pieces. The rich man was surprised to see his poor neighbor return with so much wealth, and even more surprised to hear that the King himself had bought his dogs. So the wealthy farmer sold all his possessions to buy dogs, but when he arrived at the palace, the King turned him away, saying, "Only once was there a dog-market in Buda!"

(II) Crayons and paper

QUESTION(S):

Which story did you like best? Why?

EVALUATION:

Child draws a picture from his or her favorite story and explains why this was the favorite part in the favorite story.

POLISH BINGO

BACKGROUND:

Polish, the language of Poland, is a Slavic language, belonging to the same language family as Russian, Czech, and Bulgarian. It has a long history with a disproportionately large number of Nobel prize winners who have written in the Polish language. The language is nearly perfectly phonetic. Unlike, for example, the Russian language, the Polish language uses the same Roman alphabet that we use, with a few special digraphs (e.g., "cz" is pronounced "ch" as in "church") and diacritical marks (like a dot over the "z" which yields a sound like the "s" in "pleasure") . The stress almost always falls on the next-to-last syllable of a word. However, as is true for the other Slavic languages, the grammar is complicated.

OBJECTIVE(S):

To gain familiarity with Polish number words. To get a feel for the sounds of the language and to see the pattern for forming the "teen" words 11-19.

STRATEGIES:

(I) A bingo game is set up with Arabic numerals.
(II) The numbers are called out, first in Polish and then in English.
(III) The game board will have numbers from 1 to 20.
(IV) Four called numbers across wins the game.
(V) For reference, here are the Polish numbers from 1 to 20:

Polish No.	Polish Spelling	Polish Pronunciation
1	jeden	YE-DEN
2	dwa	DVA
3	trzy	TSHEE
4	cztery	CHTE-REE
5	pięć	PYENCH
6	sześć	SHESHCH
7	siedem	SYE-DEM
8	osiem	O-SHYEM
9	dziewięć	JYE-VYENCH
10	dziesięć	JYE-SHENCH
11	jedenaście	YE-DE-NA-SHCHYE
12	dwanaście	DVA-NA-SHCHYE

13	trzynaście	TSHEE-NA-SHCHYE
14	czternaście	CHTER-NA-SHCHYE
15	piętnaście	PYENT-NA-SHCHYE

16	szesnaście	SHES-NA-SHCHYE
17	siedemnaście	SYE-DEM-NA-SHCHYE
18	osiemnaście	O-SHYEM-NA-SHCHYE
19	dziewiętnaście	JYE-VYET-NA-SHCHYE
20	dwadzieścia	DVA-JYE-SHCHYA

(VI) The prize for getting four across will be a piece of Polish candy.

MATERIALS:

(I) Bingo game boards with numbers 1 –20
(II) Bingo chips
(III) Polish candy for prizes
(IV) Information sheet/certificate showing Polish numbers and their pronunciation
{"Callers" whose native language is Polish are available.}

QUESTION(S):

How many numbers can you say in Polish? What is the pattern in Polish for forming the numbers from 11 to 19?

EVALUATION:

As each child leaves the activity center, ask the child to say as many numbers as he or she can remember in Polish. If they know four numbers, then they have met the academic standard and are entitled to receive a certificate showing the first twenty Polish numbers and their pronunciation. Being able to describe the formation of numbers 11 to 19 would earn extra credit.

POLISH FIRST NAMES

BACKGROUND:

Some Polish first names ("given names", "Christian names") are similar to the first names that we encounter in the United States. However, some of these name are purely Slavic and look and sound strangely different and difficult to unsophisticated eyes and ears.

OBJECTIVE(S):

To understand that first names used in another country or culture can be different that those used in the United States.

STRATEGIES:

Make a Polish name pin from colored alphabet. The child chooses from a list a name that is like his or her won name

MATERIALS:

(I) Pin backs
(II) Popsicle sticks
(III) Colored (dyed) alphabet pasta
(IV) Glue or paste
(V) List of candidate first names, e.g., the following can be used, obtained from Ola Augustyniak and from the book "Polish First Names" by Sophie Hodorowicz Knab (Hippocrene Books, New York, NY, 2000):

GIRLS' FIRST NAMES	BOYS' FIRST NAMES
Aleksandra	Andrzej
Aneta	Antonia
Anna	Benja
Antonina	Boryslaw
Augustyna	Bronislaw
Barbara	Cezary
Cecylia	Chwalibog
Czeslawa	Czeslaw
Dorota	Dobrogost
Ewelina	Dominik
Gracja	Drzysztof
Grazyna	Franciszek

Helena
Hiacynta
Izabela
Janina
Jei
Justyna
Krystyna
Magda
Maria
Marianna
Mariola
Michalina
Ola
Olenka
Paulina
Rosa
Ruta
Teresa
Wetonika
Wioletta
Zaneta

Jacek
Jakub
Jan
Kazimierz
Ksawery
Ludwik
Maciek
Marceli
Marcin
Marek
Mariusz
Pakoslaw
Pawel
Ryszard
Sobieslaw
Stanislaw
Tadeusz
Tomasz
Waclaw
Wlaldyslaw
Wojciech

QUESTION(S):
Do children from another country often have different names?

EVALUATION:
Children can show a name from Poland that is not common in the United States

POLISH LEGENDS

BACKGROUND:

Legends abound in Poland. In particular, two of its major cities, Warsaw and Krakow, each has a special legend connected with it. Krakow has its fire-breathing dragon and Warsaw has its mermaid. This activity will highlight each of these legends.

OBJECTIVE(S):

Through the use of puppets, children will become familiar with two Polish legends and will expand on their creativity and comprehension skills through dramatic play.

STRATEGIES:

Children will act out a legend associated with Krakow or a legend associated with Warsaw using stick puppets. The story will be read aloud by a parent or facilitator as the children use the puppets to illustrate the story.

MATERIALS:

(I) "Dragon of Krakow Puppet Set" and the text of the Dragon of Krakow story. If the puppet set is not commercially available, convenient equivalents can be improvised.
(II) "Warsaw Mermaid Puppet Set" and text of the Mermaid of Warsaw story (several versions exist). If the puppet set is not commercially available, convenient equivalents can be improvised.
(III) The two legends can be found on the internet but for convenience and to give a "flavor" of the stories, two texts –not necessarily the best-- will be presented below:

THE LEGEND OF KRAKUS, WHO SLEW THE DRAGON OF KRAKOW

On the River Vistula, there stands a hill now known as Wawel Hill. On that hill stands today a beautiful and ancient castle, and a cathedral in which are buried the Kings of Poland. Below, nesting, as it were, under its protecting shadow, lies the city of Krakow, the ancient capital of Poland. It is a beautiful city, whose very stones seem to speak of ancient glory and heroic deeds.

Long, long ago there was no castle on the Wawel Hill, only rocks and trees. There was no city of Krakow, but a small settlement of wooden huts inhabited by peaceful people who tilled the land and plied their trade, and prospered.

In the side of the Wawel Hill was a deep, dark cave. It had a forbidding lok, and the entrance was overgrown with tall, rank weeds. No man had ever ventured inside that cave, and some said that a fearsome dragon lived within it. This was disbelieved by the younger generation, but old men said that they had heard their fathers tell of a dragon who slept in the cave, and no man must dare waken it, or there would be dire consequences for them all.

But some of the youths determined to explore the cave and put an end to such foolish talk. What harm could come to them?, they argued. Dragons were all very fine for old men to believe in, but people with up-to-date ideas knew that such things did not exist.

So a band of five or six youths, armed with torches and flints with which to light their way into the dark recesses of the cave, set out to climb the side of the hill. They were warned against their enterprise by their elders, but they heeded not the warning. When they reached the entrance to the cave, they halted and peered inside, trying to discern something in the darkness. They could see nothing. It was not a pleasant place, the weeds were thick and clung about their legs, the air was dank and foul and the whole place felt evil. Even the stoutest heart quailed and the boys began to look at one another doubtfully. But they were ashamed of their fears and they decided to go in. They lit their torches in silence, and one by one stepped carefully into the darkness. The cave was long and narrow and the light of the torches threw fantastic shadows on the walls It seemed to the youths, as they advanced, that they could hear a deep and regular breathing, but they still went on.

Suddenly, a few paces in front of them they saw a large, heaving mass. It seemed to be of a greenish color and covered with scales. Not waiting to see any more, the boys turned and fled towards the entrance of the cave. Behind them, they could hear a roaring and a bellowing and they could feel hot breath upon their backs as they ran. They did not pause at the entrance to the cave, but plunged on down the hill, stumbling in their haste. It was only when they reached the bottom of the hill that they dared to look aback at the entrance of the cave. Any hopes they may have had, that their imagination had tricked them, were dispelled. There, at the entrance of the cave, stretching forth its hideous head, showing its long, sharp teeth and evil, flashing eyes was the dragon. It waved its head slowly from side to side, letting out a blood-curdling bellow and stared to dome down the hillside. It made

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its way toward a herd of grazing cattle which fled in terror at its approach. But the dragon was nimbler than they and, seizing one of the unfortunate beasts, it carried it back into the cave. The people looked on, appalled. Mothers clasped their children to their breasts. Men looked to their axes, and the boys who had woken the dragon slunk away, terrified by what they had done.

From that day, the people knew no peace. Daily the dragon appeared and carried off a victim. Sometimes a child, sometimes a sheep, sometimes even a grown man. Attempts were made to kill the dragon. Men banded themselves together, armed with axes, and lay in wait for it. But no axe could penetrate those strong scales, no blow could be struck, strong enough to harm the dragon. Many men died in a brave attempt to rid their country of this terrible curse, but in vain. In the village lived a man named Krakus, who was wise and learned. Men often came to him to ask his advice if they were sick or in trouble, and he was always ready with a remedy or good advice. Some said that he was a magician, for he mixed medicines for the sick, or gave them herbs. But Krakus was not a magician; he was wiser than his fellows and had made experiments of different kinds with herbs and spices. Now, in this dire distress, Krakus' advice was sough again.

Perhaps he could find some way of destroying the dragon, or at least he might be able to put it to sleep again. Krakus pondered for a long time, stroking his chin and murmuring to himself. Then he asked them to bring him a young sheep, a fat, tender beast. He then turned to his jars, of which he had a goodly number in his house, and stared to mix a thick, yellow paste from the contents of one of them with the addition of water. The paste had a fetid, unpleasant smell, but, as soon as the sheep was brought, Krakus smeared it all over the animal. Then quickly carrying it up the hill, he advanced as faar as the mouth of the cave and threw the sheep inside.

There were a few moments of silent suspense. Then the dragon, roaring and bellowing, rushed down the hill to the Vistula river. The sheep had been smeared with sulfur and the dragon had a terrible fire within, and a terrible thirst. When it reached the Vistula, it drank and it drank. Krakus and the people watched anxiously from the bank, hoping, and yet not daring to hope, for release from their suffering. The dragon began to swell, but still it drank and still it swelled. It went of drinking till suddenly there was a great explosion, and the dragon burst.

Great was the rejoicing at the death of the dragon. The people, impressed by the wisdom of Krakus, invited him to rule over them, and they built a stronghold on the Wawel Hill, now that they could scale its slopes without fear. The country prospered under the rule of Krakus and the city grew up around the hill which was called Krakow, in honor of Krakus.

When Krakus died, the people gave him a magnificent burial, and erected a mound over his tomb which can be seen to this day. The people brought earth with their own hands to the mound, and it has endured through all the centuries since its erection, a lasting monument to the love of the people for a wise and brave Prince.

THE WARSAW MERMAID

Hundreds of years ago at full moons you could have seen many water-nymphs singing and dancing on waves of the Vistula river. They were mermaids—sirens. Their voices could have been heard very far from the river, and it was as beautiful as skylarks' trills.

In the place where Warsaw is situated now, there was a deep pine forest then. And in the place where there is now Bugaj street in the Old Town of Warsaw, there was a spring and a rapid brook flowing to the Vistula river. One of the mermaids dwelled at the brook's mouth. She showed up at the river bank near the fishermen's settlements after sunset where she quietly and beautifully sang. At full moon, she often woke the fishermen up with her nightingale song.

Once upon a time, two fishermen –Matthew and Simon—decided to catch the mermaid and bring her to the prince at Czersk (pronounced "Chersk"). After dusk they hid near the spring. When the moon got shining, the mermaid's voice sounded and her beautiful shape emerged from the water. The fishermen jumped upon her with a net, drew her onto the grass and tied her up. The mermaid begged them for mercy helplessly but the couldn't even have heard anything since they had stuffed their ears with wax so as not to hear her voice which could weaken their hard hearts.

They brought the mermaid to a cow barn and let a young cowherd Stan watch her until morning. They wanted to take her to Czersk on the following day. The boy sat closely and looked at the mermaid. It was a beautiful girl from the head to the waist and had a fish's tail instead of legs. She looked at him also and, weeping with her say eyes, suddenly began to sing. The boy got an incredible feeling: he felt as if he had gotten better and cleverer. He saw a world as he had never dreamed about. She asked him to untie her. He did it without hesitation. Then she asked him to follow her. He followed.

She was jumping on her fish's tail and singing a very sad song. It was dawn, and it began to rain slightly. The skies cried over the mermaid's misfortune. People left their cottages. The mermaid stopped at the river bank and said: "I sang for you because I loved you, but I will not sing at the prince's order. I prefer hiding in the waves for ages. People will be able to hear my voice from the waves' murmur only!"" And then she jumped with Stan into the river.

Since then, nobody has ever seen her again. But the legend lives on. The mermaid (in Polish called *syrena*) appears on the coat of arms of Warsaw. She keeps a sword there as she defends the city from its enemies.

QUESTION(S):

Tell either the story of the dragon of Krakow or of the mermaid of Warsaw.

EVALUATION:

The goal is achieved if the child can tell either story with at least four details.

BALANCE SCALES (Weighing Polish Coins)

BACKGROUND:

In Poland, the name of the currency is the "zloty" (related to the Polish word for gold)., not the dollar as in the USA. A zloty is at present worth about 25 cents; that is, there are four zloty to the dollar.

OBJECTIVE(S):

By weighing foreign (in this case Polish) coins and United States coins, the children will become familiar with how to use a balance scale and in the process will become familiar with the looks of American and of Polish coins.

STRATEGIES:

(I) Use a balance scale, with "Unifix cubes" as the units of weight. In most of the world, including Poland and Hungary, the unit of weight is the "gram" and multiples of the gram (e.g., the kilogram = 1000 grams=2.2 pounds).
(II) Have each student/participant estimate how many "Unifix cubes" a coin weights.
(III) Test out the hypothesis (guess) by doing the actual weighing on a balance scale.
(IV) Prove or disprove the hypothesis. Estimate the correction, if any, needed to get the true weight.

MATERIALS:

(I) Polish coins
(II) U.S. coins
(III) "Unifix cubes" (commercially available) for weights on the scales
(IV) Balance scales

QUESTION(S):

What is the weight of a coin or a set of coins in terms of Unifix cubes.

EVALUATION:

The criterion is met if the child can successfully get the balance scale to balance using coins and Unifix cubes.

BALLPOINT PEN (Biro, Hungarian Inventor)

BACKGROUND:

A Hungarian journalist named Ladislo Biro created the first ballpoint pen in 1938. Biro noticed that the type of ink used in newspaper printing presses dried quickly leaving the paper dry and smudge-free. He decided to create a pen using the same ink. Unfortunately, the thicker ink would not flow from a regular pen nib, so Biro devised a new point by fitting his pen with a tiny ball bearing at its tip. As the pen moved along the paper, the ball rotated, picking up ink from the ink cartridge and leaving it on the paper.

Biro patented his idea and the licensing rights were bought by the British Government, since the British Royal Air Force needed a new type of pen that would not leak at the high altitudes encountered by fighter planes. The key to a ballpoint pen is the ball. This ball acts as a buffer between the material on which you are writing on and the quick-drying ink inside the pen. The ball rotates freely and rolls out the ink as it is continuously fed from the ink reservoir. This reservoir is usually a narrow plastic tube filled with ink. It is the rolling mechanism that allows the ink to flow onto the top of the ball and roll onto the paper, while at the same time sealing the ink from the air so that it does not dry in the reservoir.

OBJECTIVE(S):

To explore how a ballpoint pen works.

STRATEGIES:

(I) The students can explore a wide array of disassembled ballpoint pens. Some may want to disassemble intact pens and then put them back together.
(II) Children can study roll-on deodorant bottles as they run them across construction paper.

MATERIALS:

(I) An assortment of ballpoint pens
(II) Eight deodorant bottles
(III) Construction paper

QUESTION(S):

How does a ballpoint pen work?

EVALUATION:

The child can explain or show how a ballpoint pen works.

PLANETARY MOTION (Copernicus, Polish Astronomer)

BACKGROUND:

Nicholas Copernicus (in Polish, "Mikolaj Kopernik"), who lived from 1473 – 1543, was a famous Polish astronomer, who was the first to show that the earth goes around the sun. Previously, it was though that the sun went around the earth. By introducing his "heliocentric" (sun-centered) model of the motions of the planets, he was able to explain, in a simple way, the complicated motions of the stars and planets. As the earth goes around the sun, it also spins on its own axis, just as a gyroscope spins. Also, during this spin, the earth wobbles a little, just as a gyroscope does.

OBJECTIVE(S):

To experience and partially comprehend rotation on an axis and movement in cosmic space. To understand that the famous astronomer Nicholas Copernicus was from Poland and studied and worked at the Jagiellonian University.

STRATEGIES:

With the use of a gyroscope, the rotation of the earth on its own axis and the movement in cosmic space of that axis can be illustrated. The gyroscope is a fascinating toy as it tugs when you try to twist it. It therefore offers mush as something to be observed and speculated about. Observations can be made and recorded. Children can list observations. Then they can write their name below each observation. By the end of the evening dedicated to Polish/Hungarian multi-cultural activities, the chart showing the observations can be posted for all to see. Also, contests can be held to see who can have the gyroscope spin the longest.

MATERIALS:

(I) Gyroscopes
(II) Picture of Copernicus plus U.S. commemorative stamp showing Copernicus
(III) World map with Poland highlighted

QUESTION(S):

What did you notice about the gyroscope? What do you think makes it move that way? What makes the wobbling worse?

EVALUATION:

If the child is able to observe the gyroscope move and to explain movement using the new term "axis" and "rotations", then the child has met the academic criteria.

PATTERNS WITH HUNGARIAN MONEY

BACKGROUND:

In Hungary, the name of the currency is the "forint", not the dollar as in the USA. A forint is worth only about 1/3 of a cent; that is, it takes about 330 forints to make just $1.00. It's easier to become a "millionaire" in Hungary than in the United States. The average per capita annual income in Hungary is reported to be only 1,155,000 forints, which translates to only $3,500.00.

OBJECTIVE(S):

To notice similarities and differences. To seek out and recognize patterns.

STRATEGIES:

(I) Study difference between Hungarian and U.S. change. Call attention to the different features of the coins. Note that Arabic numerals are used by both coinages. Are all coins round in shape?
(II) Sort the money in a variety of ways. Size or face value or material or color or shape among the possible factors to use in sorting.
(III) Ask some one in your group to guess how you sorted the money.
(IV) Then guess how someone else sorted his or her money.

MATERIALS:

(I) U.S. coins
(II) Hungarian coins

QUESTION(S):

How are two groups of objects, in this case various arrangements and selections and patterns of U.S. and Hungarian coins, alike and how are they different?

EVALUATION:

If the child can explain how each group is the same, the child has met the criterion of being able to classify and, it is to be hoped, has also gained familiarity with Hungarian coins.

SELECTIVE ANNOTATED BIBLIOGRAPHY

BASIURA, Ewa, and ZARZYCKI, Krzysztof; "Legends of Old Cracow [sic]", EKA, Krakow, Poland, 1994 – Contains 20 legends, each associated with a specific part of Krakow.

BENEDEK, Elek; "Granny's Storybooks: Palko the Piper", Corvina Books, Budapest, Hungary, 1999 – Contains three Hungarian children's stories.

DAVIES, Norman; "Heart of Europe: A Short History of Poland", Oxford University Press, London, England, 1984 – A classic. Tells the history of Poland partially "in reverse", starting at "the present" and working backwards. Not as dated as might be expected.

ESBENSHADE, Richard S.; "Cultures of the World: Hungary", Marshall Cavendish Corp. (Times Editions), Tarrytown, NY, 1999 –Nice glossary. Even gives a recipe for goulash soup.

FRIEDHOFFER, Bob; "Toying Around with Science: The Physics Behind Toys and Gags", Franklin Watts, New York, NY, 1955 – Includes gyroscope along with yo-yos under section dedicated to flywheel toys. For elementary school children.

HAVILAND, Virginia; "Favorite Fairy Tales Told in Poland", Beech Tree Books (Morrow), New York, NY, 1995 – Contains six Polish children's stories.

KERKAY, Emese; "Himestojas: The Art and History of Hungarian Decorated Eggs", American Hungarian Museum, Passaic, NJ, 1995 – Nicely illustrated and thorough.

KNAB, Sophie Hodorowicz; "Polish First Names", Hippocrene Books, New York, NY, 2000 – Presents the origin of the names tabulated, along with any diminutive forms and the associated feast day. Goes beyond exclusively Slavic names to include those from other sources, especially biblical names.

KRASICKI, Ignacy; "Polish Fables: Bilingual Edition", Hippocrene, New York, NY, 1997 – Contains 63 short Aesop-like fables, that rhyme both in Polish and in English.

MALKOWSKA, Katarzyna; "The Legend of Cracow [sic] Bugle-call", Astra Publications, Krakow, Poland, 2000 – Polish legend rendered into Polish, German, and English. Attractive, full-page colorful illustrations.

MALKOWSKA, Katrzyna; "The Legend of Cracow [sic] Pigeons", Astra Publications, Krakow, Poland, 2000 – Polish legend rendered into Polish, German, and English. Attractive, full-page colorful illustrations.

MALKOWSKA, Katarzyna and GORCZYCA, Anna; "The Legend of Brave Wanda", Astra Publications, Krakow, Poland, 1999 – Polish legend rendered into Polish, German, and English. Attractive, full-page colorful illustrations.

MALKOWSKA, Katarzyna and GORCZYCA, Anna; "The Yellow Peaked Shoe", Astra Publications, Krakow, Poland, 1999 – Polish legend rendered into Polish, German, and English. Attractive, full-page illustrations.

MORA, Ferenc; "Granny's Storybooks: Looking-Glass Kate", Corvina Books, Budapest, Hungary, 1999 – Contains four Hungarian children's stories.

PARSELLE, Matthew (editor); "Cartoons & Animation", Children's Press (Grolier), New York, NY, 1998 – Deals with flip books as part of a nice, colorful approach to making cartoon. Ranges from getting supplies to taking photographs of plastic, flexible figures. Oriented to elementary school children.

PFEIFFER, Christine; "Poland: Land of Freedom Fighters", Dillon Press, Minneapolis, MN, 1991 – Has a useful glossary and a four-page list of Polish people and places, show how to properly pronounce the names.

RACHLIN, Ann; "Famous Children: Chopin", Barron's Educational Series, Hauppauge, NY, 1993 -- Early childhood of Chopin with a focus on his comical music teacher Mr. Zywny. For children.

SHOEMAKER, M. Wesley; "Russia, Eurasian States, and Eastern Europe"(30th edition), Stryker-Post Publications, Harpers Ferry, WV, 1999 – A "must" for any adult who wants to learn about the current affairs of Central and Eastern Europe. Goes into the full history of each country treated (from Albania to Uzbekistan) and gives extensive coverage of the latest political happenings. Thoughtful, clear, and complete. Updated annually in August.

ZWIERZYNSKA-COLDICOTT, Aldona Maria; "Festivals of the World: Poland", Gareth Stevens Publishing, Milwaukee, WI, 1998 – Attractively illustrated with large colored photographs. Includes crafts projects associated with Polish festivals.

[There can be found a wealth of recordings of Polish and Hungarian folk music. Works by Chopin and Liszt are also readily available. For example (1) "Chopin – Greatest Hits", conducted by Eugene Ormandy and Andre Previn, Sony Classics -#64057; 1994 and (2) "Liszt: Complete Hungarian Rhapsodies", performed by Michele Campanella, Uni/Philips -#38371;, 1993.]

WEBSITES:

The following is a listing of websites that I have uncovered and that are of interest to those studying Poland and Hungary. For specific targeted topics, search engines are indispensable. GOOGLE (http://www.google.com) has been very useful, even more complete than those search engines geared exclusively to European topics. What follows is just a sampling of what is available on the internet:

AMERICAN VIEW OF HUNGARY
John Hunyadi delves into a standard history book by D. Kagan and S. Ozment and ferrets out the occasions when Hungary is mentioned. Tibor Frank also has done research like this.
http: //www.hungary.com/corvinus/lib/hunyadi/hu05.htm

BALKAN HISTORY LECTURES
Comprehensive collection of 25 college-level lectures on Balkan history. Special chapter on the Jews in Eastern and Central Europe.
http: //www.lib.msu.edu/sowards/balkan/preface.html

CHILDREN'S BOOKS IN ENGLISH WITH POLISH THEMES
A massive bibliography. Many books have a Jewish-Polish theme, such as "Chanukah in Chelm" by Adler and O'Malley.
http: //www.informatics.sunysb.edu/apap/archives/1999/9079.html

CONTRIBUTIONS OF HUNGARIANS TO UNIVERSAL CULTURE
Over-enthusiastic presentation of the contributions of Hungarians to the atomic bomb, radio, vitamins, computer languages, and even the light bulb –at least the tungsten filament in light bulbs.
http: //www.mfa.gov.hu/sajtoanyag/safto21.htm

EASTERN EUROPEAN LANGUAGES
Offers simple tourist phrases for a dozen or so languages ranging from Albanian to Serbian, including Hungarian and Polish. Has links to grammar and pronunciation.
http: //ww.cusd.claremont.edu/~tkroll/EastEur/

HUNGARIAN GAME OF GIANT, DWARF, AND DRAGON
Reminiscent of "scissors, paper, stone", but with teams playing instead of individuals.
http: //faqs.org/faqs/scoutning/games/part2/section-14.html

HUNGARIAN NOBEL PRIZE WINNERS
Provides biographies and even pictures of Hungarian Nobel Prize winners, but is very generous in its definition of "Hungarian".
http: //www.net.hu/corvinus/nobel/nobel.htm

LESSON PLAN ON POLAND
Schedule of daily lessons with Polish theme, including cooking "pierogis" and preparing a grocery list in order to purchase the ingredients to make this Polish treat.
http: //www.coe.wayne.edu/~mpettap/lesson/poland.htm

POLISH ARTS
Provides linkages to many art-related sites including access to the words of the Polish national anthem and the Polish version of the Christmas Carol "Silent Night" ("Cicha Noc").
http: //www.slavic.ohio-state.edu/people/yoo/links/poland/art.htm

POLISH DECORATED EGGS
Shows all the ancient patterns used to decorate eggs ("pisanki"). Well-illustrated with historical background going back to pagan times.
http: //www.okana.net/pisanka.html

POLISH HISTORY
Gives a concise summary, with a useful timeline. "The story of the struggle and endurance [of Poland] is complicated and absorbing, with many lessons that may be shared with other cultures."
http: //www.polishworld.com/polemb/english/poland_history.html

POLISH INTERNET ENCYCLOPEDIA
Access to a massive 6-volume encyclopedia, with everything in Polish, but pictures abound. Type in the topic of interest and click "Szukaj" ("Search").
http: //www.encyklopedia.pl/wiem/

POLISH PAPER CUTTING
Gives instructions and patterns for making cut-out stars and other designs ("gwiazdy"—literally, stars).
http: //www.elca.org/dgm/country_packet/packets/europe-middle_east/poland/ crafts.html

TIBOR FRANK VIEWS AMERICAN VALUES IN EAST CENTRAL EUROPE
The inspirational lecturer, Tibor Frank, reacts to the de-emphasis in America of studies dealing with Eastern and Central Europe. "..no longer did it make sense to invest in the spread of American high culture across the former Iron Curtain; no longer was culture [part of] politics."
http: //www.adfl.org/ade/bulletin/n1231/123055.htm

VIRTUAL TOUR OF BUDAPEST
Has ten major tourist sites that are "clickable". Nice pictures.
http: //www.fsz.bme.hu/hungary/budapest/bptour/bptour.htm

VIRTUAL TOUR OF POLAND
Designed and developed by Dany Ray Fulbright-Hays Summer Seminars Abroad 2000 Particpant Aimed at gifted students in grades K – 8 .
http: //sites.netscape.net/gradyexplo/homepage

VIRTUAL TOUR OF THE TATRA MOUNTAINS OF POLAND
Has clickable map to facilitate exploration of specific parts of the Tatra mountains. Zakopane is especially well treated.
http: //www.cs.put.poznan.pl/holidays/tatry/

END OF SAMPLE OF WEBSITES

SUPPLEMENT

The adults, while staying with their children at the multi-cultural event, might wish something to read and think about. For this purpose, the following material, which I have compiled just as an interesting aside, might be available as a handout to be read and taken home.

Therefore I hereby present :

POLISH PERSPECTIVES ON SOME AMERICAN TOPICS (THE USA AS SEEN VIA A POLISH ENCYCLOPEDIA)

This supplement—which aims at an audience more sophisticated than the 6- to 9-year olds targeted in the multi-cultural activities -- was inspired during my participation in the Fulbright-Hays Summer Seminar for the year 2000 in Poland/Hungary. It was in Hungary that I attended a lecture by professor Tibor Frank, who specializes in American studies and who has written high-school textbooks in Hungarian on American history. I thought it would be interesting to see what a Hungarian professor says about the history of my own country. I would gain insights into how we are viewed by others. .

Unfortunately, I have no easy access to those Hungarian textbooks, either in the original Hungarian or in English translation. However, I did discover a very special **Polish** internet site (***http://www.encyklopedia.pl/wiem/***), which is an online Polish-language encyclopedia ('*Wielka Internetowa Encyklopedia Multimedialna*').

I reasoned that, by judicious selection of the articles in this encyclopedia, I could uncover some of the Polish view points on America that are being promulgated by the editorial board of this Polish encyclopedia. This editorial board would be a surrogate for "informed public opinion in Poland". Therefore, I selected from the encyclopedia a few culturally-relevant articles, effected a translation of them, and wrote comments on them from an American --namely, my own-- perspective.

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2. BROCKTON

A)...As a school teacher in Brockton, I am aware of the industrial background of the city, which this article describes accurately. However, it does not mention that shoes are no longer made in Brockton and that the city has fallen on hard times.

B)...Many Americans would associate Brockton with two famous boxers born there: Rocky Marciano and "Marvelous" Marvin Hagler. Boxing probably is not a major interest in Poland.

Brockton , city in the USA, in the northeast part of the state of Massachusetts, with the metropolitan region of Boston (which is 32 kilometers [=19 miles] north of Brockton), in Plymouth County. Population of 98 thousand inhabitants; combined with nearby towns, 189 thousand inhabitants (as of 1991). Carved out in 1821 from the territory of the town of Bridgewater (founded in 1700), incorporated as a city in 1881. Shoe industry (tradition since 1750), electrical industry, clothing, electronics, plastics, printing, machinery. Massasoit Community College (1966). Brockton was one of the first cities to be provided with street lighting (1884), electric trolleys, and a sewerage system (1893).

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4. HOT-DOG

A)...The hyphen is used, I suppose, to distinguish from a feverish canine.
B)...The use of mayonnaise with a hot dog is not part of American cuisine, but perhaps it is a British custom.

Hot-dog , a cooked steamed sausage {Polish: kiel/basa, *of course!}, placed in a sliced, elongated roll {Polish:* bul/ka*}. Most often garnished with the addition of mustard, also with ketchup or mayonnaise.*

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5. KENNEDY, JOHN FITZGERALD SENIOR (1917-1963)

A)...As a teacher at the John F. Kennedy Elementary School in Brockton and as a New Englander, I have been steeped in the lore of John F. Kennedy. The article gives a nice, short summary of his career, though it does miss the glamour aspects.
B)... It is interesting to note that the article mentions the wealth and the religion of the Kennedy clan. Of course, Poland is predominantly Catholic. Note that the sister of Jacqueline Kennedy married into a Polish "royal" family.
C)...It should be borne in mind that during this period, Poland was a member of the Warsaw Pact, with military fate closely bound up with that of the Soviet Union. Hence, the importance of the "hot line" between Washington and Moscow.
D)...The editors pull no punches [do not restrain themselves] when they label the Bay of Pigs invasion as amateurish and when they admit that it was Kennedy who escalated the war in Vietnam.
E)...It is remarkable to see an allusion to the possibility of Mafia involvement in the assassination. Guns are not everyday obsessions in Poland as they are in the United States. So maybe the violence of two killings (Kennedy and Oswald) in quick succession holds a certain morbid fascination for the Poles.

Kennedy, John Fitzgerald senior (1917-1963) . USA President 1961-1963. Democratic politician. Descendant of an affluent family of Irish origin. In 1940 he graduated from Harvard University. At the time of the Second World War, he served in the naval forces. From 1947 he sat in Congress, and in the years 1953-1960 he served as Senator. In 1957 he received the Pulitzer Prize for his book "Profiles of [Note: it should be 'in'] Courage", published in 1955.

From 1961 he was President, the first Catholic to serve in that capacity. His victory over R. Nixon was due chiefly to his perfectly conducted television appearances {Polish: konferencja*}. In domestic politics, he supported the establishment of civil rights, the elimination of the discrimination again blacks {Polish:* Murzyn*}, as well as a broad program of social services.*

The chief goal of his foreign policy was to increase the influence of the USA on post-colonial countries. He increased the number of committed troops in Vietnam. He allowed the amateurishly

organized operation against Cuba in the Bay of Pigs in 1961. In relations with the Soviet Union, he was very decisive, as in the case of the Berlin crisis of 1961 or the Cuban [missile] crisis.

In 1963 with his agreement, a "hot line" was created with Moscow with the goal of reducing the level of nuclear threat. He achieved an agreement with the Soviet Union in 1963 on the Nuclear Weapons Test Ban Treaty.

He was killed in Dallas, Texas, by L. H. Oswald, who in turn was shot by J. Ruby. The circumstances of the assassination have been investigated by the Warren Commission. At present a connection of the assassination with the Mafia has not been excluded.

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6. PALANT

A)... "Palant" is the game that is alleged to be baseball-like. At least a bat and a ball are used in both games.

B)... The playing field is smaller than that for baseball, which has outfield fences that are hundreds of feet from home plate.

*Palant , a team sport for youngsters, based on points, determined by the batting of a small ball by means of a special stick (also called a "*palant*"). In the game two teams take part, with 10 to 15 players each. The field for the game is rectangular in shape with dimensions of 20 - 25 meters [60 - 75 feet] in width by 50 to 75 meters [150 - 225 feet] in length. One of the shorter sides becomes the home {Polish:* gniazdo-- *nest}* line, while the other becomes the boundary line.

Palant is an ancient folk game, appearing already by the 17th century, especially in Gorny Slaska and Opolszczyznie , nowadays more and more rarely practiced.

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7. PIUS XII (1876-1958)

A)...A "nuncio" is a permanent diplomatic representative of the Pope.

B)...Poland, of course, is a Catholic country, and "one of their own" is currently Pope.

C)...Pius XII is notorious for condoning Nazi atrocities by his silence. This article admits his silence and explains it away as a manifestation of fear.

Pius XII, properly Eugenio Pacelli (1876-1958), Pope from 1939 to 1958. He received priestly ordination in 1899. From 1917 he was nuncio in Bavaria., obtaining nearly simultaneously the titular archbishopric of Sardes. In the years 1919-1929 he carried out the role of nuncio in Germany. In 1929 he became cardinal, and in 1930 he became Secretary of State in the Vatican.

He was a close collaborator with Pius XI. In the period World War II, in fear of German repression again the clergy and the faithful, he avoided open condemnation of Nazi crimes. He thereby antagonized a considerable portion of world public opinion. At the conclusion of World War II, he found communism to be the major threat.

In 1947 he issued the decree [encyclical] Sanctum Officium, which forbade Catholics under threat of excommunication to join Communist parties. He made considerable doctrinal contributions. In 1946 he recognized Saint Anthony of Padua as a Doctor of the Church, and in 1950 he proclaimed the dogma about the Assumption of Mary {literally 'Divine Mother'}.

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8. UNITED STATES WAR OF INDEPENDENCE (1775-1783)

A)...I grew up in Boston, where the American Revolution got started. I missed mention here of the Boston Tea Party and the Boston Massacre, but these are alluded to in the encyclopedia under "Boston".

B)... Very little attention is given in American text books to Kosciuszko and Pulaski but <u>they were important</u>. The battle of Savannah, Georgia, is mentioned here, but I never heard of it. It is in this battle that Pulaski was killed while leading a cavalry charge.

C)...The era of the American Revolution coincided with a remarkably tumultuous era in Polish history. By 1795, Poland as a country had DISAPPEARED, swallowed up by its neighbors. It did not re-appear as an independent nation until after World War I in 1918. Any Pole reading this article would be aware that Kosciuszko and Pulaski were involved with the Polish struggles to retain independence. Kosciuszko returned to Poland to fight for his country, was defeated, and returned to the United States.

<u>United States War of Independence</u>, also called the American Revolution, military actions from 1775-1783 between Great Britain and her 13 colonies in North America, which were a consequence of the growing dissatisfaction of the colonies with the politics of the mother country {Polish: metropolia*} (limitation of their self-government, restraining their development, increase in taxes).*

The First Continental Congress (1774) considered the decision to unite the colonies with the goal of a effective struggle against the mother country. On the side of the mother country there arose a group of colonists called Loyalists. On the 19th of April, 1775, there took place at Lexington and Concord (in the state of Massachusetts) the first engagement between English troops and the American militia.

In 1775, the Second Continental Congress appointed as commander-in-chief of the American forces G. Washington, who reorganized the [military] forces of the colonists. On the 4th of July, 1776, proclaimed separation from the mother country and decreed the Declaration of Independence of the United States, while in October of 1776 the task of setting up a new government.

For the defense of the new republic there came many supporters from Europe, including the Frenchman M. J. de La Fayette, the German F. W. von Steuben, and the Poles T. A. B. Kosciuszko and K. Pulaski.

On the 17th of June, 1775, the English general W. Howe defeated a force of colonists at Bunker Hill, but the American victories at Trenton (26 December 1776) and at Princeton (3 January 1777) brought about completely the liberation of the state of New Jersey from the control of the British. Despite the

occupation by general W. Howe of Philadelphia, the Americans in September, 1777, took the initiative after the victory over the English troops of general J. Borgoyne [Note: it should be Bourgoyne] at Saratoga (17 October 1777).

Declaring themselves to be on the side of the colonies were France (6 February 1778) and Spain (from 1779). In this war against Great Britain, Holland also joined, whose ships, carrying contraband, were attacked by the British.

After the evacuation of Philadelphia (June 1778), the main British forces in the North were in New York. In the South, the British on 29 December 1778 took Savannah (defended by the Polish Legion), then took Charleston. Operations carried out by the American general H. Gates and Kosciuszko returned to control to the to the [American] insurgents in the South. The remaining British troops of general Ch. Cornwallis surrendered on 19 October 1781 at Yorktown in the state of Virginia.

The peace which was concluded at Versailles (one of the Treaties of Paris) in January 1783 (ratified 3 September 1783) granted independence to the United States. On the strength of this peace, France gained Senegal, the island of Goree, several islands in the Antilles and 5 cities in the [West] Indies, while Spain gained Florida and Minorca.

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End of
"A THEMATIC MULTI-CULTURAL INTERACTIVE SCHOOL EVENT ON POLAND AND HUNGARY:
EXPLORATION AND LEARNING FOR 6- TO 9-YEAR-OLDS"
By Dr. Ruth Albert

ONCE UPON A TIME IN HUNGARY AND POLAND

A Unit for Upper Elementary School

By
Linda F. Buzzard
Valley Intermediate
Shelby County, Alabama

A. Goals

This unit is designed to do the following:

1. Develop concepts of geography.
2. Develop concepts of nationality.
3. Develop concepts relevant to the Middle Ages.
4. Exercise creativity in art and literary genre.
5. Develop research skills.
6. Develop writing skills.

B. Methods

1. **Introduction** utilizes a packaged unit called "Create A Country" from Educational Insights.
   a. Students may create "countries", first giving a longitude and latitude.
   b. Required for all: A history of discovery, a system of government, laws, natural resources, types of houses and clothing appropriate to the climate.
   d. Groups or individuals present their pretend countries through travel brochures and advertising. Teacher leads a discussion: What are countries and why do they exist?
2. **Concepts:**
   a. All countries have land, but not all lands are countries.
   b. Countries are created for order and for a common good.
   c. Countries need codes of conduct.
   d. Countries provide for the protection of its citizens.
   e. Countries provide recognized economic tender and economic means for groups to attain goals (roads, postal systems, and education).
   f. Countries provide treaties with other countries.
   g. Countries have governments and leaders.

3. **Map Skills:** A blank map of Eastern Europe is given each student. The following is to be found:
   a. Hungary and Poland and all neighboring countries. Learn the boundaries of each.
   b. The three largest cities in each country. Designate the capital of each.
   c. The three largest rivers in each country.
   d. Physical features of any importance: mountains, mineral deposits, etc.
   e. Deductive reasoning: How are the two countries alike and how different?

C. Group Discussion and preparation:

A. Students are asked to share their conclusions about the two countries.
B. Students are asked to predict how geography can influence the history of the country.
C. Teacher then give a brief history for both Poland and Hungary, showing how the geographic attributes of each was responsible for ease or difficulty of protecting the populace in the early days; the meanings of seaports; the differences in the boundaries of today and what the countries used to be.

D. Exploration

Students have an hour a week while doing Create-A-Country and the map skills to explore aspects of Hungary and Poland. (Teachers with self contained classes may want to set up book centers where children can explore for extended periods of time.) The following stipulations are made:

1. Explore a book for at least 20 minutes.
2. Select any book you like, but be mindful that others may want to use it.
3. When you finish a book on Poland, put it back in its proper place and get one on Hungary.

E. Medieval Studies

1. Introduction: Teacher reads a brief story (The Dragon of Wawel is one they like). This shows the superstitions of the Middle Ages.
2. Time Line:
   a. Show a quick history of the world emphasizing Pre-History and Ancient History until the fall of Rome.
   b. Emphasize the Dark Ages and what it would do to the mentality of Europe.
   c. Emphasize the dual powers of the Church and the Crown and how they each derived their power.
3. Students select an area of **research** from the following list.
   a. Feudal System, Castles, knights serfs.
   b. Christianity: monks, monasteries, and cathedrals.
   c. Everyday life, feasts and festivals, and holidays.
   d. The Black Death and religion.
   e. Judaism in the Middle Ages. The rise of the synagogue and ghettos
   f. Weapons, armor, jousting,
   g. Gothic Art illuminated manuscript; (music information is sparse).
   h. Trades and guilds, agriculture.
   i. Science and alchemy
   j. Clothing and styles.
   k. Medieval cities.
   l. Barbarians

E. **Evaluation:** The teacher will make a rubric reflecting the importance of each of the following factors:

1. Did student know geographic facts and incorporate 3 facts about the Middle Ages?
2. Did student do a cover in his own hand, using proper graphic placement?
3. Is there a title and author (optional: illustrator).
4. Is the cover attractive?
5. Is there proper story identification on the first page?
6. Is the final copy in neat handwriting or word processing?
7. Are words spelled correctly? Are grammatical errors corrected from rough draft?
8. Has story been improved since the beginning?
9. Are the illustrations accompanying the story appropriate to the story and attractively done?
10. Overall, is the story an interesting one?
11. Are there 10 notes about the Middle Ages?
12. Is there a rough draft which has been corrected and copied for a final version?
13. Does the map meet geographical requirements?

(This coupon is attached to the project requirements, but returned, signed by parents)

Return this coupon promptly to Mrs. Buzzard.

I understand that my child _____has a project due_____.

I will help him find research material that he/she may need. (Good sources are at North Shelby and Pelham libraries). I will provide him/her with materials. **I will not provide him with assistance. I understand that all work is to be done by my child and I am not to type or compute or draw or paste for him/her.**

Should my child not be able to do something easily, I will call Mrs. Buzzard for her suggestions. 663-3430 (Copy this number or remember I am in the book).

My child will be given time in G.R.C. to work on this project, but because time is short, he/she may need to finish at home. I will allow him to do his work on his own.

_____ and _____parent(s)

3. The story should have a cover, neatly done to attract readers to it. A drawing on the cover would be nice but is not required. Students should use rulers and observe rules for lettering. Covers may not be done on computers. Paper should be 8 x 11 ½. The cover should contain the title of the story and the author's name.

4. Rough drafts will be done in the student's own handwriting and should be no shorter than 3 pages. They will be worked on in class and edited until one week before the deadline.

5. Final Copy:
   a. All books will have hand designed covers. The back cover should tell about the author.

   b. There will be a title page with the title and author's name centered at the top.

   c. On page one, two spaces should separate the title from the story.

   d. The story should cover about three pages of rough draft, but the final copy will be edited to best language and should be arranged like a picture book with a picture or simple design on each page. If another student wants to do artwork for another, then that student must be given credit as "illustrator". Those with limited English may act as illustrators for another student who has written an original story, then translate that student's story into his native language.

   e. Everyone should do his own cover.

   f. Final copy may be done on computer, **but** the final rough draft must show all corrections that have been performed to reach the final copy. That means that all words should be correctly spelled and sentences should be grammatical.

   g. Rules for margins should be observed.

   h. At the time this project is due, the student's notes for research and a bibliography telling what 3 sources (only one encyclopedia, either on computer or bound) have been used, and the rough draft **must** accompany the project.

ONCE UPON A TIME (in Poland or Hungary)
project by
Linda Buzzard

Name of Student_____

This is an outline for a project to be finished _____.

A. Research:

1. Students will create a map of present day Hungary and Poland including:
   a. All boundaries of surrounding countries or oceans.
   b. Three major cities in each.
   c. Three major rivers in each.
   d. Other landforms that seem important.

2. Students will examine and read books about both countries, exploring the history, culture, people, language, customs, and literature of each.

3. Students will research subjects related to Medieval times (the Middle or Dark Ages), from 3 sources, gaining about 10 ideas that can be incorporated in an original story. The student will utilize three of the ten ideas.

B. Creativity

Students will create a storybook with pictures in the fairy tale genre using one of the following choices:

1. An already existing story, which the student will improve with information from research and original artwork.

2. Existing artwork from the country, creating an original story to go with it.

3. A totally original story with original artwork

C. Requirements:

1. The story must be set in Hungary or Poland in medieval times. The student must include a place that actually exists in one of the countries and show knowledge of the place in his story. (A mountain range, river, ancient city or part of a city will authenticate the story).

2. A student must include three ideas, highlighted in the final copy, showing that he has researched the Middle or Dark Ages. These ideas should be woven into the story so that the story has more authenticity.

4. Research requirements:
   a. Each student does his own research using encyclopedia, books, and the Internet.
   b. Each student is responsible for finding 10 facts about medieval life, at least 3 of which may be incorporated into his story.

F. Project:

1. Students will write a fairy tale in their own words, either one that already exists or one that utilizes artwork which illustrates children's literature in Poland and Hungary today. Some students may want to make up their own story and drawings. The main task is to embellish the story with details learned about the countries and the Middle or Dark Ages to give authenticity to the story.
2. The story must take place in medieval times either in Poland or Hungary.
3. The story must contain geographic information about the city or country. (For example, the main character may be traveling by boat down a certain river, or passing a certain gate in a Medieval town).
4. The story must contain three references to medieval times that will authenticate the story. (It may depict how peasants ploughed fields or talk about the kind of armor the squire was to polish).
5. Students should work on the stories about a week, making rough drafts in their own handwriting. These should be "edited" by friends who will make suggestions. The teacher will make the final edit, suggesting ways in which the story might be improved.
6. Students will work in class to create the drawings and pages for their books. They may use computers or word processors if desired. They must highlight their facts.
7. This is a good opportunity for students to learn to do pop-up books if there is time.

CURRICULUM PROJECT

FULBRIGHT-HAYS
SEMINARS ABROAD PROGRAM

POLAND AND HUNGARY
2000

CHERYL DAUGHERTY
OCTOBER, 2000

CURRICULUM PROJECT
FULBRIGHT-HAYS SEMINARS ABROAD PROGRAM
POLAND AND HUNGARY
2000

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- ADOLESCENT LITERATURE
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SECTION 1 COMMUNICATION

OBJECTIVE

For students in the United States to communicate with, and to share information and ideas with students in Poland and Hungary.

ACTIVITY #1

Students created a booklet about life in Colorado and the United States.

PROCEDURE

Before I went to Poland and Hungary my eighth grade students created a booklet, depicting life in America. The table of contents included the following:

Maps and Facts about Colorado
Education in America
American Holidays
American Food
Sports
Entertainment
Fashion

The booklet included information and pictures. In Poland, I presented the booklet to Stanislaw Staszic Secondary School. I will also mail a copy to Tas Szebedy, Principal of Varosmajor Secondary School in Hungary.

ACTIVITY #2

Students in my class will email students in Poland, exchanging information about their lives and culture. I would also like them to exchange opinions and ideas about the Polish and Hungarian poetry and literature we will be reading this year.

PROCEDURE

Students send email correspondences to:

Jola Laszczuk
lingwa@polbox.com

SECTION 2 THE HOLOCAUST

OBJECTIVE

To increase awareness and understanding of the Holocaust. To increase awareness of the reality of the concentration camps.

ACTIVITY #1

Reading and discussing WWII related literature.

PROCEDURE

We currently read *The Diary of Anne Frank*. We will now incorporate *Night*, by Elie Wiesel, into our curriculum. We will use a map to chart the areas in Poland where Elie lived, the ghetto he was sent to and the concentration camp his family was sent to. We will also watch a taped interview with Elie where he discusses his experiences and the book *Night*.

RESOURCES

Night, Elie Wiesel,

Related literature as optional reading:

Children of the Holocaust--Their Secret Diaries, Laurel Holliday, Washington Square Press, New York
Children of the Flames, L. Lagnado and S. Dekel, Penguin Books, New York
Children of the Holocaust, Jack Kuper, Berkley Books, New York
Dr. Seuss Goes to War: WWII Editorial Cartoons, Theodore Seuss Geisel, The New York Press, New York
I Never Saw a Butterfly: Children's Drawings and Poems of the Terizin Concentration Camp, Schoken Books, New York
Memories of Anne Frank, Alison Leslie Gold, Scholastic, Inc., New York
Stones in Water, DonnaJo Napoli, Scholastic Press, New York
Terrible Things: An Allegory of the Holocaust, Eve Bunting, The Jewish Publication Society, Pennsylvania
The Children Of Topaz, M. Tunnell and G. Chilcourt, Holiday House, New York
The First Book of WWII, Louis Snyder, Franklin Watts, New York
The Longest Day, Cornelius Ryan, Pocket Books, New York
The Nuremberg Rallies, Alan Wykes, Ballantine Books, New York
The Trial of God, Elie Wiesel, Schoken Books, New York
We are Witnesses: 5 Diaries of Teenagers Who Died in the Holocaust, Jacob Boas, Scholastic Press, New York
When Time Ran Out, Frederic Zeller, The Permanent Press, New York
Why Do They Hate Me: Young Lives Caught in War and Conflict ,Laurel Holliday, Pocket Books, New York

EVALUATION

Written responses in the form of poetry and essays.

ACTIVITY #2

Discussing the reality of the concentration camps.

PROCEDURE

I will begin by asking the students to discuss what they already know about concentration camps--what they have read, seen in movies, etc. I will then present information I have collected from Dachau, Auschwitz-Birkenau and Majdanek. This will mainly be in a discussion format.

RESOURCES

Auschwitz video: Recollections by Prisoner # 1327
Dachau Memorial Book
"Majdanek, the concentration camp of Lublin," Anna Wisniewska and Czestaw Rajca
Photograph album: pictures and postcards from Auschwitz and Majdanek
"The Convent at Auschwitz," Wladyslaw T. Bartoszewski, Bowerdean Press

ACTIVITY #3

Holocaust Survivor Speaker

PROCEDURE

To engage a Holocaust survivor to speak to the eighth grade class.

RESOURCE

B'Nai Vail Congregation
Phone: 970-477-2992

EVALUATION

Discussions and written responses by students.

SECTION 3 LITERATURE

OBJECTIVE

To increase awareness and understanding of Polish and Hungarian literature.

ACTIVITY #1

Poetry

PROCEDURE

We currently read and discuss American and Japanese poetry in literature class. We will add Hungarian and Polish poetry to our curriculum. We will discuss prevalent themes and topics.

RESOURCES

Cracow with Legends and Poetry Adorned, Grazyna Maszczynska-Gora, Biblioteczka Pracy Ucznia, Poland
Homeland in the Heights: An Anthology of Post-World War II Hungarian Poetry,Csilla Bertha, Eotvos Jozsef Konyukiado, Budapest
Poems New and Collected, 1957-1997, Wislawa Symborska, Harcourt Brace and Co., New York

EVALUATION

Students will identify a theme in the poetry they read and compose poetry of their own, based on that theme.

ACTIVITY #2

Adolescent Literature

PROCEDURE

In literature class I incorporate at least one new multicultural book into the program each year. This year I'll incorporate three young adult books from Poland and Hungary. One was chosen for its historical significance. The other two were chosen because they were recommended as popular reading for teen agers. The books will be used as a springboard for discussion of cultural similarities and differences.

RESOURCES

Eclipse of the Crescent Moon. Geza Gardonyi, Corvina Books, Budapest
Girl Nobody, Tomek Tryzna, Fourth Estate Limited, London
The Paul Street Boys, Ferenc Molnar, Corvina Books, Budapest

EVALUATION

Discussions and book reports. Discussion, via email, with students in Poland who might have read these books.

ACTIVITY #3

Children's Literature

PROCEDURES

Children's books, fairy tales, myths and legends are a wonderful way to learn about a culture. I have a collection of children's books from around the world, and this year I'll add Polish and Hungarian books to this collection. We read them in literature class and discuss themes, cultural mores and values.

RESOURCES

Favorite Fairy Tales Told in Poland, Virginia Haviland, Beech Tree Paperbacks, New York
Fairy Tales in Polish and English, Irmine Pszeniczny, Wokol nas, Gliwice, Poland
Looking Glass Kate, Hungarian Folk tales, Corvina Books, Budapest
Palko the Piper, Hungarian Folk tales, Corvina Books, Budapest
Polish Legend Series, Wydawnictmo Astra, Krakow:
- *The Legend of Cracow Bugle-call*
- *The Legend of Cracow Pigeons*
- *The Legend of Two Brothers and Two Towers*
- *The Legend of Wawel Dragon*
- *The Yellow Peaked Shoe*

EVALUATION

Students will write and illustrate a sequel and/or modern-day version about one of the tales or legends.

SECTION 4 MARKETING PROJECT

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PART VI	RESOURCES
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PART I: ACADEMIC AREAS

This is an interdisciplinary unit designed for middle school students which focuses primarily on the academic areas of language arts, social studies and technology. However, there are also components in the lesson plan from the areas of art and science.

PART II: COLORADO STATE STANDARDS ADDRESSED IN THE LESSON

STANDARDS FOR READING AND WRITING

- Students write and speak for a variety of purposes and audiences.
- Students write and speak using conventional grammar, usage, sentence structure, punctuation, capitalization and spelling.
- Students read to locate, select and make use of relevant information from a variety of media, reference and technological sources.

STANDARDS FOR ART

- Students know and apply elements of art, principles of design, and sensory expressive features of visual art.

STANDARDS FOR MEDIA AND TECHNOLOGY

- Students use keyboarding skills.
- Students use appropriate technology to enhance life-long learning.
- Students access and retrieve electronic information.
- Students use technology to increase their understanding of basic skills.
- Students use technology to advance and enrich learning.
- Students are aware of career and occupational opportunities

STANDARDS FOR SCIENCE

- Students know and understand interrelationships among science, technology, and human activity and how they can affect the world.
    1. The learner will show how technology is used in the local community.

STANDARDS FOR GEOGRAPHY

- Students know the physical and human characteristics of places, and use this knowledge to define and study regions and their patterns of change.

STANDARDS FOR HISTORY

* Students understand how science, technology and economic activity have developed, changed and affected societies throughout history.

PART III: OBJECTIVES

The first objective is to research the countries of Poland and Hungary, learning about the geography, environment, food, money system, language, and all cultural aspects. The second objective is to use this information to create a marketing project for a resort/vacation area in Poland or Hungary. The project will have four components.

Component 1: Students will do background research on Poland or Hungary. I have listed many resources they can use.

Component 2: Students write, design and create a computer generated travel brochure advertising a specific resort/vacation area in Poland or Hungary.

Component 3: Students create a computer Power Point presentation with a menu of options to market the area to a student audience.

Component 4: Students present their project, including the brochure, Power Point presentation and other visuals (videos, 3-D models, slide shows, radio or newspaper advertisements, posters, etc.).

PART IV: PROCEDURES/ACTIVITIES

COMPONENT 2: TRAVEL BROCHURE

* Students discuss creative writing techniques and the importance of word choice in advertising. Students read examples of travel brochures and evaluate the techniques of effective writing.
* Students discuss the type of information that needs to be included in an effective brochure.
* Students attend a presentation given by the art teacher on the principles and elements of design.
* Students evaluate the layout and design of sample travel brochures.
* Students watch a marketing video from a local business, Vail Associates and discuss the marketing techniques used in the video.

* Students choose a resort/vacation area in Poland or Hungary to market. The brochure should be as realistic as possible.
* Students attend a training session given by the computer teacher to learn how to create the tri-fold brochure in AppleWorks.
* Students create the brochure, following all guidelines on the "Travel Brochure" worksheet.

COMPONENT 3: POWER POINT PRESENTATION

Students create individual presentations. They are encouraged to be as creative as possible, but the following guidelines must be followed:

* The Power Point presentation must include at least eight slides, with a menu of options.
* The presentation must include as much information as possible about the resort, and should be presented in an organized manner.
* The presentation must include graphics and/or pictures.
* The presentation must include appropriate use of audio.

COMPONENT 4: PRESENTATION OF THE MARKETING PROJECT

* Students prepare for the presentation by discussing the rubric for the principles of effective speaking.
* Students also discuss the following techniques of effective presentations: involving the audience, speaking with confidence, being organized and well prepared, anticipating questions and dressing professionally.
* Students create at least two other visuals for their presentation. The visuals can be slide shows, posters, maps, 3-D models, pictures, or even sample menus or food from the resort's restaurants.
* Students then market their resorts, presenting all aspects of the project. Following the presentation, students need to be prepared to answer questions from the audience.

PART V: INSTRUCTIONAL MATERIALS AND WORKSHEETS

* The 6-trait writing rubric for "word choice."
* "Designing a Brochure" worksheet
* "Travel Brochure" worksheet
* The 6-trait guide for effective speaking
* "Sales and Marketing" worksheet

Sample worksheets are included in the following pages.

NWREL

6-TRAIT ONE PAGER

Designed by Vicki Spandel

WORD CHOICE

Word choice is precision in the use of words—wordsmithery. It is the love of language, a passion for words, combined with a skill in choosing words that create just the mood, impression, or word picture the writer wants to instill in the heart and mind of the reader.

5 **Precise, vivid, natural language paints a strong, clear, and complete picture in the reader's mind.**
- The writer's message is remarkably clear and easy to interpret.
- Phrasing is original—even memorable—yet the language is never overdone.
- Lively verbs lend the writing energy and power.
- Striking words or phrases linger in the writer's memory, often prompting connections, memories, reflective thoughts, or insights.

3 **The language communicates for the most part; it gets the job done.**
- Most words are correct and adequate, even if not striking.
- A memorable phrase here or there strikes a spark, leaving the reader hungry for more.
- Familiar words and phrases give the text an "old comfortable couch" kind of feel.
- Attempts at colorful language are full of promise, even when they lack restraint.

1 **The writer struggles with a limited vocabulary, searching for words or phrases to convey meaning—or over-writes as if trying to impress. The writing reflects more than one of these problems:**
- Vague words and phrases (*She was nice... It was wonderful... The new budget had impact...*) convey only the most general sorts of messages.
- Redundancy inhibits clarity and creativity.
- Clichés or jargonistic, inflated phrases weigh the text down.
- Words are used incorrectly (*The bus impelled into the hotel*).
- The reader has trouble grasping the writer's intended message.

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Word Choice
✔ *Phrasing*
✔ *Golden moments*

SENTENCE FLUENCY

Sentence fluency is finely crafted construction combined with a sense of rhythm and grace. It is achieved through logic, creative phrasing, parallel construction, alliteration, absence of redundancy, variety in sentence length and structure, and a true effort to create language that literally cries out to be spoken aloud.

5 **An easy flow and rhythm combined with sentence sense and clarity make this text a delight to read aloud.**
- Sentences are well crafted, with a strong and varied structure that invites expressive oral reading.
- Purposeful sentence beginnings show how each sentence builds on the one before.
- The writing has cadence, as if the writer hears the beat in his or her head.
- Sentences vary in both structure and length, making the reading pleasant and natural, never monotonous.
- Fragments, if used, add style.

3 **The text hums along with a steady beat.**
- Sentences are grammatical and fairly easy to read aloud, given a little rehearsal.
- Some variation in length and structure enhances fluency.
- Some purposeful sentence beginnings aid interpretation of the text.
- Graceful, natural phrasing intermingles with more mechanical structure.

1 **A fair interpretive oral reading of this text takes practice. The writing reflects more than one of these problems:**
- Irregular or unusual word patterns make it hard to tell where one sentence ends and the next begins.
- Ideas are hooked together by numerous connectives (*and... but... so then*) to create one gangly, endless "sentence."
- Short, choppy sentences bump the reader through the text.
- Repetitive sentence patterns put the reader to sleep.
- Transitional phrases are either missing or so overdone they become distracting.
- The reader must often pause and reread for meaning.

Sentency Fluency
✔ *Rhythm and flow*

CONVENTIONS

Almost anything a copy editor would attend to falls under the heading of conventions. This includes punctuation, spelling, grammar and usage, capitalization, and paragraphing—the spit-and-polish phase of preparing a document for publication. It does not (in this scoring guide) include layout formatting, or handwriting.

5 **The writer shows excellent control over a wide range of standard writing conventions and uses them with accuracy and (when appropriate) creativity and style to enhance meaning.**
- Errors are so few and so minor that a reader can easily overlook them unless searching for them specifically.
- The text appears clean, edited, and polished.
- Older writers (grade 6 and up) create text of sufficient length and complexity to demonstrate control of conventions appropriate for their age and experience.
- The text is easy to mentally process; there is nothing to distract or confuse a reader.
- Only light touch-ups would be needed to polish the text for publication.

3 **The writer shows reasonable control over the most widely used writing conventions and applies them with fair consistency to create text that is adequately readable.**
- There are enough errors to distract an attentive reader somewhat, however, errors do not seriously impair readability or obscure meaning.
- It is easy enough for an experienced reader to get through the text without stumbling, but the writing clearly needs editorial polishing.
- Moderate editing would be required to get the text ready for publication.
- The paper reads much like a rough draft.

1 **The writer demonstrates limited control even over widely used writing conventions. The text reflects at least one of the following problems:**
- Errors are sufficiently frequent and/or serious as to be distracting; it is hard for the reader to focus on ideas, organization, or voice.
- The reader may need to read once to decode, then again to interpret and respond to the text.
- Extensive editing would be required to prepare the text for publication.

Conventions
✔ *Editorial correctness*

193

8
68

69

*Adapted from Spandel and Stiggins, *Creating Writers*, 1997, Addison-Wesley/Longman.

Lead the viewers eye

designing a

BROCHURE

in a path around

the image.

Border designs help with a visual fram

Use interesting fonts, but make sure that it is EASY to read. The viewer should not have

Principles of Design

Balance
symmetrical
asymmetrical
radial

Rhythm, Movement
types
regular
alternating
progressive
flowing
jazzy
dominant path of movement
vertical
horizontal
diagonal
curving

Proportion
life-size
monumental
miniature
normal – exaggerated – idealized
Golden Section or Mean
scale
caricature

Emphasis
by dominance
by focal point
by center of interest
by isolation
by size
by contrast
by converging lines

Pattern
repetition
motif (2D)
module (3D)
allover

Unity and Variety
by repetition
by simplicity
by harmony
by theme and variation
by proximity
by continuity
by contrast

to struggle at all.

FONT, COLOR, AND/OR PLACEMENT IN THE DESIGN.

TRAVEL BROCHURE

A. DESCRIPTIVE WRITING

1. EXCELLENT WORD CHOICE
2. DESCRIBE WHAT THE RESORT IS (TYPE)
3. DESCRIBE WHERE THE RESORT IS

B. INFORMATION INCLUDED (TEXT)

1. WHAT, WHERE, TYPE OF RESORT
2. CLIENTELE
3. PRICE, PHONE NUMBERS
4. RESTAURANTS
5. HOTEL SERVICES (DRY CLEANING, GIFT SHOPS, BABYSITTING, ETC.)
6. SPORTS AMENITIES IN THE HOTEL
7. ORGANIZED ACTIVITIES IN THE HOTEL
8. ACTIVITIES AVAILABLE IN THE AREA
9. CULTURAL EVENTS IN THE AREA
10. SIGHTSEEING/DAY TRIPS
11. TRANSPORTATION

C. LAYOUT AND DESIGN

1. EYE CATCHING AND APPEALING
2. APPROPRIATE FOR CLIENTELE
3. PICTURES INCLUDED

D. BLUEPRINTS

1. TWO PAPER BLUEPRINTS NEEDED **BEFORE** YOU'LL BE ALLOWED TO TYPE.
   a) **YOU MUST HAVE MS. DAUGHERTY'S INITIALS ON THE BLUE PRINT BEFORE YOU'LL BE ALLOWED TO TYPE**
2. SEE BELOW FOR EXAMPLES

E. FINAL COPY

1. **NO** MISTAKES

IDEAS AND CONTENT:

5 Talk

The talk is clear and holds the listener's attention all the way through.

- The speaker seems to know the topic well, and chooses details that help make the subject clear and interesting.
- The speaker is in control of the topic and has focused the topic well.
- Important ideas stand out. The speaker uses the right amount of detail (not too much or too little) to make the important ideas clear.

3 Talk

The listener can figure out what the speaker is trying to say, but the talk may not hold the listener's attention all the way through.

- The speaker has some things to say, but doesn't seem to know quite enough about the main idea(s).
- Some ideas may be clear, while others may be fuzzy or may not seem to fit.
- The speaker may spend too much time on minor details and/or not enough time on main ideas.

1 Talk

The talk is unclear and seems to have no purpose.

- The speaker has not thoughtfully explored or presented ideas; (s)he may not seem to know the topic very well.
- Ideas seem very limited or seem to go off in several directions. It seems as if the speaker spoke just to say something.
- Ideas are not developed. The talk may just restate the assignment.

ORGANIZATION:

5 Talk

Ideas, details and examples are presented in an order that makes sense. The talk is very easy to follow.

- The talk has an inviting beginning and an ending that works well.
- Ideas are tied together so that the listener can hear connections.
- Details seem to fit where they are placed.

3 Talk

The speaker has tried to present ideas and details in a way that makes sense, but the order may be unclear or may not work well.

- The introduction and ending are there, but one or both may be weak.
- Ideas are not always tied together as well as they should be.
- Some details may seem out of place. Too much extra, unneeded information may get in the way of important ideas.

1 Talk

Ideas seem tossed together, and the talk is hard to follow.

- There is no sense of beginning or ending.
- Ideas are not tied together. They often seem out of order, or seem as if they do not fit together at all.
- In a story, it may be hard to tell what happens first, or next, or last.
- Often, the listener cannot tell how the speaker got from one point to another.

WORD CHOICE:

5 Talk

The speaker carefully selects words to make message clear.

- Words are accurate, strong, and specific.
- The speaker may experiment with new words or use everyday words in a new, interesting way.
- The speaker uses colorful expression and experiments with figurative language effectively. Imagery is well developed.
- Words are fresh, original, and fun to hear.

3 Talk

The speaker chooses words that get the message across, but only in a very ordinary way.

- Words are very general or ordinary.
- The speaker may attempt some new words, but they may not fit.
- The speaker doesn't try for the "best" way to say something, but settles for any word or phrase that "will do".
- "Big" words are used only to impress the listener.
- The speaker may rely on slang or cliches (the same words and phrases everyone has heard over and over).

1 Talk

The speaker struggles with a limited vocabulary and has a hard time finding the right words to get the meaning across.

- Words are vague and flat.
- No new words are attempted.
- Words create no clear images.
- The speaker may repeat words or phrases or may use words incorrectly.

SPEAKING CONVENTIONS (grammar, fluency, articulation, vocal quality, kinesics)

5 Talk

There are no glaring errors in speaking conventions, and the talk is easy to listen to and understand.

- Fluency is smooth or well-paced.
- Articulation is clear.
- There are no major errors in grammar usage.
- Vocal quality is strong and pleasant and uses pitch changes effectively.
- Speaker shows good poise, posture, or eye contact.

3 Talk

The listener can follow what is being said. However, there are enough mistakes that the listener **SOMETIMES** has difficulty concentrating on what the speaker is saying.

- Fluency or articulation errors momentarily distract the listener.
- The listener notices some errors in grammar usage.
- Vocal quality sometimes interferes with listening ability.
- Poise, posture, and eye contact are attempted but do not always complement the talk.

1 Talk

There are so many errors in conventions that the listener has a very hard time just getting through the talk. Some parts may be impossible to follow or understand.

- The talk is excessively dysfluent, choppy, or interrupted.
- Articulation is excessively unclear or mumbled.
- Errors in grammar are very common and stand out.
- Vocal quality is consistently too quiet, unpleasant, or monotorous.
- Speaker shows poor poise, posture, or eye contact.

Sales and Marketing

Sales is the business of presenting individuals with products or services that meet their real or perceived needs.

$$$$$$$$$$$$$$$$

Successful salespersons who earn commission are among the highest paid

$$$$$$$$ in the world!! $$$$$$$$

??????????????????

How do they do it?. . . . Through insight!

They know how to: CREATE A NEED

Do you feel like you're becoming part of your computer? Perhap you're in need of a relaxing vacation?

RECOGNIZE A DESIRE

Would't it be nice to be ab to go to Mexico for my vacation this year? I wonc if I can afford it?

SHOW SPECIAL PRODUCT AND FEATURES AND BENEFITS

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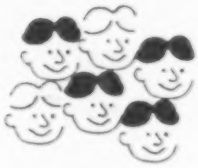
They know how to: ANALYZE COMPETITION
PERSUADE PEOPLE
MAKE THEM THINK THEY MADE THE RIGHT DECISION

Personality Characteristics: They use TACT
They are AGGRESSIVE
They know the NEEDS OF THE CUSTOMER

MARKETING

The goals of marketing are: to get
to satisfy
to retain CUSTOMERS!



Good marketing begins with: identifying the market
tailoring the efforts to satisfy needs and wants

Some of the best marketers are POLITICIANS!

Always keep in mind that there is POWER IN TRUTHFUL ADVERTISING!!

BEST COPY AVAILABLE

PART VI: RESOURCES

Berlitz Polish Phrase book and Dictionary

Budapest Museum Guide

Fact sheet on Hungary, Minister of Foreign Affairs, Budapest

Encyclopedia Britannica

Hungarian cook book, *The Traditional Hungarian Kitchen*, Ilona Horvath, Vince Publishing

Hungary for News, Millennium issue, February 2000

Lonely Planet Guide Book--Hungary

Lonely Planet Guide Book--Poland

Maps of Poland and Hungary

Orbis Hotel guides--books and pamphlets

Photographic Books
- *Budapest*, Summerfield Press, Florence
- *Budapest*, Merhavia, Ltd., Budapest
- *Hungary*, Merhavia, Ltd., Budapest
- *Poland 2000*, Polish National Tour Office, New York
- *Poland*, Andrzej Slodkowski, Globetrotter Books
- *Poland*, Adam Bujak, Bosz, Poland

Polish and Hungarian newspapers (hardcopies)
- *Gazetta*
- *Zycie Warszawy*
- *Budapest Sun*

Postcards and Pictures from Poland and Hungary

Press Office of the Embassy of Poland

Restaurant menus from Poland and Hungary

Tourist Information Booklets, Hungarian National Tourist Office

Travel brochures from Poland and Hungary

Travel pamphlets from Mazurkas Travel

Web Sites (please see following pages)

WEB SITES

APAP ARCHIVES POLISH CHILDREN'S BOOKS IN ENGLISH
http://www.informatics.sunysb.edu/apap/archives/1999/9079.html

EASTERN EUROPEAN LANGUAGES
http://www.cusd.claremont.edu/~tkroll/EastEur/

EXCITE TRAVEL GUIDE-POLAND
http://www.excite.com/travel/countries/poland/Poznan/

EXCITE TRAVEL GUIDE-HUNGARY
http://www.excite.com/travel/countries/hungary

GUIDE TO HUNGARIAN ARTS AND ENTERTAINMENT
http://www.looksmart.com/eus1/eus62920/eus328057/eus135207/eus135209/eus76123/eus299252/r?l&

HUNGARIAN CRAFTS
http://www.transtopbt.com/http://www.thatsnewstome.com/newspapers/europe/hungarian_newspapers/hungarian_newspapers.htm

HUNGARIAN CULTURE HOMEPAGE
http://www.port.hu/kultura/index_bd_a.htm

HUNGARIAN LINKS
http://www.imagesoft.net/hungary/hun101/sx020001.htm

HUNGARIAN NEWSPAPERS
http://www.pp.clinet.fi/~hungemb/newspapers.htmhttp://www.pp.clinet.fi/~hungemb/newspapers.htm

HUNGARY TODAY ON CENTRAL EUROPE ONLINE
http"//www.centraleurope.com/hungarytoday/news.php3?id=190649

MASTER PAGE ON POLAND
http://www.masterpage.com.pl/

POLISH AND HUNGARIAN RADIO
http://www.sunsetradio.com/

POLISH CULTURE
http://www.polishworld.com/

POLISH ENCYCLOPEDIA
http://www.encyklopedia.pl

POLISH MAGAZINES
http://www.looksmart.com/eus1/eus51605/eus559898/eus560051/eus560090/eus560091/eus561175/eus565347/r?l&

POLISH ON LINE NEWSPAPERS
http://www.zen.co.uk/home/page/nchadd/poland.htm

THE BUDAPEST SUN
http://www.budapestsun.com/

THE OFFICIAL WEBSITE OF POLAND
http://poland.pl/

VIRTUAL POLAND
http://www.wp.pl

VIRTUAL TOUR OF BUDAPEST
http://www.fsz.bme.hu/hungary/budapest/bptour/bptour.htm

VIRTUAL TOUR OF POLAND
http://sites.netscape.net/gradyexplo/homepage

VIRTUAL TOUR OF THE TATRA MOUNTAINS OF POLAND
http://www.cs.put.poznan.pl/holidays/tatry/

PART VII: EVALUATION

TRAVEL BROCHURE

Students will be evaluated in the following areas:

- Creative and descriptive writing techniques
- Effective word choice in advertising
- Lay out and design
- Appropriate information included
- Appropriately geared for a particular type of clientele
- Editing and proofreading

POWER POINT PRESENTATION

Students will be evaluated in the following areas:

- Appropriate menu of options
- Appropriate information included
- Use of design, color, graphics, audio

MARKETING PRESENTATION

Students will be evaluated in the following areas:

- Effective speaking skills
- Effective advertising skills when presenting
- Appropriate use of visuals
- Knowledge and preparedness
- Professional attitude and appearance

To evaluate these areas, use "Marketing Project" rubric. Each component is scored on a scale of 1-4, using the criteria in the rubric. The rubric is on the following pages.

MARKETING PROJECT
EVALUATION RUBRIC

Role- You are a marketing director for a resort company.

Audience- You will need to decide ahead of time what age group you will be marketing to.

Format (1) Produce a brochure for your resort area using AppleWorks.

(2) Produce a Powerpoint stack presenting all the amenities at your resort.

(3) Give a class presentation to market your resort area using your AppleWorks brochure, Powerpoint stack and *any other* visual materials.

POWERPOINT SLIDE SHOW

1. The stack must be at least 8 slides (it is not recommended that you go over 16!)
2. You must include, in an organized manner, as much information as possible about your resort.
3. You must use graphics and/or scanned photos in the show.
4. You must also include sound in your final project.

RUBRIC FOR POWERPOINT STACK

4- The stack has more than 8 slides. The slides are creatively designed and interesting to look at. The show transitions well and flows easily from slide to slide. There are no spelling or mechanical errors.

3- The stack has 8 slides. The slides are thoughtfully designed. The show transitions easily from slide to slide. There are some spelling and/or mechanical errors.

2- The stack has less than 8 slides. The slides lack creativity and thoughtful design. The show has difficulty making transition from slide to slide. There are several spelling and/or mechanical errors.

1- The stack has less than 8 slides. The slides are poorly designed. The show does not transition from slide to slide. There are many spelling and/or mechanical errors.

COMMENTS ABOUT POWERPOINT PRESENTATION:

PRESENTATION

1. In organized, clear and concise manner you are to give a presentation to a board of directors (students) in an attempt to receive funding for your resort.
2. You must include the brochure and stack as part of your presentation; they should contain different information.
3. You may also want to include the following: advertisements that would go into newspapers and magazines, videotaped advertisements, posters, maps and 3-D projects.

RUBRIC FOR PRESENTATION: QUALITY PRODUCED

4- Clear, concise, organized and engaging presentation. Excellent use of presentational skills. An original, resourceful, creative approach to presenting.

3- Well organized and interesting presentation. Appropriate use of presentational skills. Imaginative extension of a standard presentation.

2- Presentation acceptable. Acceptable use of presentational skills. Standard presentation although lacking in creativity and imagination.

1- Presentation lacks clarity and organization. Ineffective use of presentational skills.

RUBRIC FOR PRESENTATION: CONTENT OF PRESENTATION

4- Enticing use of information concerning the resort. Well organized presentation. Creative and effective use of technology to support the presentation.

3- Good use of information concerning the resort. Organized presentation. An effective use of technology to support the presentation.

2- Adequate use of information concerning the resort. Somewhat organized presentation. Adequate use of technology.

1- Information lacking, concerning the resort. Disorganized presentation. Little use of technology to support the presentation.

COMMENTS ABOUT PRESENTATION:

TOTAL POINTS FOR PRESENTATION AND POWERPOINT_____

GRADE FOR PRESENTATION AND POWERPOINT _____

TRAVEL BROCHURE

1. The brochure should include descriptive, enticing writing. The writing should be geared to the type of clientele you are trying to attract.
2. The style of the brochure should be geared to the clientele you are attracting. This includes the layout, design, printing and pictures.
3. The brochure needs to include as much information as possible about your resort.
4. The brochure need to reflect excellent use of grammatical skills.

TRAVEL BROCHURE RUBRIC: WRITING

4- Excellent use of word choice and descriptive writing. Detailed and varied information is included. Excellent use of grammar.

3- Good use of word choice and description. Much information is included. Good use of grammar.

2- Adequate use of word choice and description. Adequate information is included. Use of grammar is less than adequate.

1- Word choice lacks descriptive quality. Information is limited. Grammatical skills are lacking.

TRAVEL BROCHURE RUBRIC: STYLE AND FORM

4- Excellent design and use of pictures. The layout is geared for a particular clientele.

3- Good design and use of picture. The layout is interesting, but not particularly geared for a particular clientele.

2- The layout and design are adequate but not especially eye catching.

1- The layout and design lack appeal and interest or are not suited for a particular clientele.

COMMENTS ABOUT BROCHURE:

TOTAL POINTS FOR BROCHURE_____

GRADE FOR BROCHURE_____

New Models of Democracy: Applying Central European Democracy To American Civic Education

Kathy Fagan

2000 Fulbright-Hays Seminars Abroad

Poland and Hungary

Global Transitions and Poland's Challenges in the 21st Century
and
Hungary: Strategic Partner in Democracy at the New Millenium

October 2000

New Models of Democracy:
Applying Central European Democracy
To American Civic Education

According to Thomas Jefferson, democracy's survival is determined in large part by the quality of the educational system:

> I know of no safe depository of the ultimate powers of the society but the people themselves; and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them, but to inform their discretion by education.[1]

It is evident that the framers of the new governments of the former Soviet bloc nations of Central Europe have recognized the importance of education for the continuation of these fledgling democracies. In Poland and Hungary, active government-based school reform and NGOs are addressing this issue of civic education. Hungary's "Bulletin of National Educational Requirements" (*Nemzeti Alaptanterv*) and the Polish Ministry of National Education's *The Polish System of National Education in the Period of Reforms* are governmental frameworks for future public involvement in democracy. NGOs at work in these countries include Education for Democratic Citizenship in Poland (EDCP), the Center for Civic Education (CCE), Civic Education at Local Government Schools (KOSS). International organizations with active affiliates in Poland and Hungary include CIVITAS: an International Civic Education Exchange Program, the Mershon Center of Ohio State University, Michigan State's collaboration with Poland on internet resources for civic education (www.obywatel.org) and OSI, the Open Society Institute. All of these institutions are producing materials that can be used by Central European classroom teachers. American teachers would find the scope and content of these materials familiar.

The need to develop civic education materials in countries such as Poland and Hungary arises from two major concerns: the retraining of teachers educated during the Communist regime, and the need to train a new generation who will keep the democracy alive. Civic attitudes in these emerging democracies are marked by a lack of democratic experience, resentment and fear.[2] Efforts made by the governments and NGOs of Poland and Hungary have accomplished much to address those concerns. New curriculum frameworks include well-defined civics courses. For example, Polish students in grades 4-6 study a new integrated subject, "History and Society," and an elementary text for this subject, *Podrecznik I Cwiczeni*, is available to Polish teachers through the efforts of CIVITAS.

An examination of the constitutions of Poland and Hungary and their civic education materials reveal that it was impossible to adapt American civic education *in toto* as the civic education program for these emergent democracies. Central European political and educational systems have been historically linked to those of other European nations, such as Great Britain and Belgium. However, these emerging democracies have used the American democratic system on a comparative basis for civics lessons.[3] Teacher teams from five former Soviet bloc nations, including Poland and Hungary, contributed lessons to the CIVITAS publication, *Comparative Lessons for Democracy*. Most of the lessons in the section, "Constitutionalism and Democracy" offer students opportunities to compare their national constitutions with the U.S. constitution.

Meanwhile, at the elementary school level in the United States, there is less of an awareness of political systems of the past and of other present day nations. In a civic education study of 1984, more than 50 percent of the elementary school students interviewed perceived other countries and their ideologies as threatening to the United States.[4] The end of the Cold War has altered that outcome, but there is still inattention to international topics and in-depth cultural comparisons in American elementary schools. Part of this inattention to global curriculum connections may be due to the developmentally inappropriateness of some topics for younger children. Another reason may be that many elementary teachers have not identified the curricular components necessary for understanding the United States in a global context.[5] The tendency of many U.S. school systems to buy a commercial text and use it as the school system's social studies program does not aid the teacher who would wish to teach the United States history and civics in a global context. So, in a complex and interdependent world, U.S. elementary school students remain ethnocentric.[6] According to the National Council of the Social Studies, the primary purpose of social studies is to help young people develop the ability to make informed and reasoned decisions for the public good as citizens of culturally diverse, democratic society in an interdependent world.[7] The elementary years are critically important in forming a foundation for later and increasingly mature understanding. There is reason to believe that teachers who miss these crucial opportunities to build interest, to introduce concepts from history and the social sciences, and to develop social perspectives and civic understanding may make it more difficult for citizens of the 21st century to cope with their future.[8] The last quarter of the twentieth century has seen minimal civic participation among adults in the United States. This trend can be expected to continue into the twenty-first century (Newman, 1986). Most people's only foray into the public arena is voting or temporary involvement in single-issue politics.

One way to create a global context for American elementary school civics would be to supplement current curriculum with age-appropriate

lessons similar to those in *Comparative Lessons for Democracy*. Two topics taught in the intermediate grades of most American elementary schools are the Revolutionary War and the Constitution. Elementary social studies texts, such as Houghton-Mifflin's *America Will Be* and the Center for Civic Education's *We the People...* and *With Liberty and Justice for All: the Story of the Bill of Rights* are examples of available curriculum which can provide American children with a thorough base for understanding their country's origins and form of government. Studying the American Revolution and the Constitution in light of other nations' struggles will help the intermediate student to develop a global perspective of democracy.

To bring this global focus to American democracy for fifth grade students, the following lessons are based on Thaddeus Kosciuszko, a hero of both the American Revolution and the Polish revolt against Russia in 1792. These lessons also reflect an adherence to the Maryland State Performance Standard for Social Studies in Grades 4-5.[9] It is hoped that the use of these lessons will assist in the development of a more global view of democracy.

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[1] Thomas Jefferson quoted by Virginia Atwood in "Elementary Social Studies: Cornerstone or Crumbling Mortar?" p.1.

[2] Cathy Kaufman, "Transforming Education in Hungary," 92.

[3] For example, "'I Do Solemnly Swear...' Comparing Presidential Power in Four Countries," *Comparative Lessons in Democracy*, lesson 24.

[4] Goodlad, 1984

[5] Atwood, xxi.

[6] Ibid.

[7] NCSS quoted in *Seeing the Whole Through Social Studies*, 34.

[8] Ibid.

[9] Maryland State Performance Social Studies Standards for Grades 4-5

- 1.1.5 Apply the concept of change over time by organizing turning point events in chronological order.
- 1.1.6 Find, apply and organize information specific to social studies diesciplines by reading, asking questions and observing.
- 1.1.7 Find, interpret, and organize primary and secondary sources of information
- 2.4.5 Describe the people and events associated with the drafting and signing of the Declaration of Independence and the documents main principles and significance
- 2.4.2.5 Analyze views, lives and contributions of significant people of the Revolutionary period.

Thaddeus Kosciuszko
Teacher's Manual

Objectives:

Students should be expected to:

- Analyze views, lives and contributions of significant people of the Revolutionary period.
- Apply the concept of change over time by organizing events in chronological order
- Interpret primary and secondary sources of information
- Identify and analyze the causes and effects of historical events
- Describe the main principals and significance of the Declaration of Independence
- Explain the meaning and importance of the democratic values and principles fundamental to government in the United States

Time needed:

- Kosciuszko biography - two teaching periods
- Kosciuszko's Act of Insurrection - one teaching period
- How a Bill becomes a Law in Poland and America – one teaching period

Materials needed for students:

- Copies of Resource Sheet 1, "Thaddeus Kosciuszko: American and Polish Hero" and Resource Sheet 2, "Understanding Kosciuszko's Importance" OR internet access to a Kosciuszko biography in lieu of Resource Sheet 1, such as those at:

http://www.kosciuszkofoundation.org/common/thad.shtml
http://www.polishamericancongress.com/KosciuszkoHistory.htm

- Copies of Resource Sheet 3, "Declaration of Independence Excerpts" or student texts such as *We the People* which include the Declaration in its entirety, and students copies of Resource Sheet 4, "Excerpts from Kosciuszko's Act of Insurrection."

- Copies of Resource Sheet 5, "How a Bill becomes a Law," a transparency or copies of Resource Sheet 5, "Democracy Comes to Poland" and copies of Resource Sheet 6, "The Legislative Path."

Lesson One: Thaddeus Kosziuszko: Hero of America and Poland

Objective: Students will analyze the life and contributions of Thaddeus Kosziuszko to determine his importance to the American Revolution and Poland's Insurrection of 1794.

Procedure: Have the students read the biography of Kosciuszko and complete one or more of the following activities:

- Answer the questions on Resource Sheet 2. "Understanding Kosciuszko's Importance."

Note: the following web site contains photos of various US and Polish monuments to Kosciuszko that could be accessed by the students after they complete the monument activities on Resource Sheet 2:
http://wings.buffalo.edu/infopoland/classroom/kosciuszko/monuments.html

- Create a timeline of the events of Kosciuszko's life

- Create a graphic organizer (e.g. t-chart) comparing and contrasting Kosciuszko and Thomas Jefferson.

- Create a map showing Kosciuszko's movements in America during the Revolutionary War.

Lesson Two: Comparing Kosciuszko's Act of Insurrection with the Declaration of Independence

Objective: Students will read and interpret primary source information to explain the importance of the democratic values and principles fundamental to government in the United States and 18th century Poland.

Procedure: This lesson assumes that the students are already familiar with the main principals and significance of the Declaration of Independence.

1. Begin by having the students read and review main points of the Declaration of Independence using Resource Sheet 3 or another source. Develop a list of the complaints and arguments of the Declaration such as:

Complaints

The King had

- Refused to approve colonial laws
- Kept soldiers in the colonies in times of peace
- Stopped colonial trade
- Taxed the colonists without allowing them to represent themselves
- Denied the colonists trial by jury

Arguments

- They had consented to be governed by the King as long as he protected their rights
- If a government tries to take away people's natural rights, they can abolish that government and form a new one
- The King of England had broken his agreement; therefore the colonists were free to set up their own government

2. Have the students read the excerpts from Kosciuszko's Act of Insurrection (Resource Sheet 4) to find ideas similar to and different from those of the Declaration of Independence. Create a class chart similar to the one created for the Declaration of Independence. To assess the students' understandings, have them respond to the following prompt:

   Kosciuszko was impressed with the Declaration of Independence when he arrived in Philadelphia in 1776 and read it. He was also a good friend of Thomas Jefferson, the principal writer of the Declaration. What evidence is there of Jefferson's thoughts in Kosciuszko's Act of Insurrection? What similar ideas are there in both documents? What ideas are different?

Lesson Three: Comparing the Legislative Process in Poland and the United States

Objective: Students will explain the meaning and importance of principles fundamental to democratic government in the United States and Poland.

Procedure: This lesson assumes that the students are already familiar with the American process of law creation.

1. Have the students review the process of the creation of laws in the United States using Resource Sheet 5, "How a Bill Becomes a Law," or similar information in classroom social studies texts.

2. Introduce the word, *Sejm*, the Polish equivalent of the US Congress, with copies or a transparency of Resource Sheet 6, "Democracy Comes to Poland."

3. Have the students examine the path of a bill through the Sejm, the legislature of the Republic of Poland, using Resource Sheet 7, "The Legislative Path."

4. Have the students compare and contrast the bill-to-law process of Poland and the United States by asking the following questions:

   - Who starts the process of introducing a bill in the United States? How is this different in Poland?
   - Which country has more steps to making a bill become a law?
   - What powers do the Presidents of both countries have in the legislative process? What keeps the President from getting too much power in either country?
   - Which country has a more powerful Senate? Support your decision with information from the flow charts.

5. Assess the students' understanding of the legislative processes of Poland and the United States by having the students respond to the following prompt:

   In which country, the United States or Poland would it seem more likely to have a law that would be clearly understood by most people in the country? Explain your answer using information from the flow charts.

Thaddeus Kosciuszko
Hero of America and Poland

Thaddeus Kosciuszko was born in February 1746 in Poland. He was educated at the Royal Military School in Warsaw, graduating with honors and the rank of captain. The King of Poland recognized his talents and gave Kosciuszko a scholarship for advanced studies in engineering and artillery in Paris.

By the time Kosciuszko returned to Poland after five years of study in Paris, Poland had lost much of its territory to its stronger neighboring countries of Russia, Prussia, and Austria. Without a national army, there was no chance for Kosciuszko to put his military training to use. One day, Kosciuszko read an article in the Warsaw newspaper about the American colonists' struggle for independence at the battles of Lexington and Concord. He decided that he would put his training to use to help the Americans gain freedom.

Kosciuszko arrived in Philadelphia a month after the Declaration of Independence had been signed. He was very moved when he read a copy of this document because it closely matched his own beliefs. Later, Kosciuszko met the author of the document he admired and he and Jefferson became lifelong friends.

In October 1776, Kosciuszko was commissioned as Colonel of Engineers in the Continental Congress and was assigned to work with General Horatio Gates and the Army of the North. His first job was to fortify the port of Philadelphia against a British attack. Next he traveled to Fort Ticonderoga where his advice was to put artillery on a hill that overlooked the fort. This advice was ignored by the commanding officers and in May of 1777, the British captured Fort Ticonderoga. Kosciuszko's next recommendation that General Gates move his army up-river before the battles of Saratoga was heeded. The resulting victory of the Americans over the army of British General Burgoyne is considered the turning point of the War of Independence and convinced France to send military aid to help the Americans.

Kosciuszko's success at Saratoga led Washington to name him Chief Engineer at West Point. He spent over two years supervising the construction of defensive walls at the fort and he designed a huge chain that blocked the Hudson River. The fortifications Kosciuszko installed at West Point made it impossible for the British to conquer the fort or to sail further up the Hudson River. General Washington later wrote that the

American people were indebted to Kosciuszko for the defense of West Point. Kosciuszko recommended to Washington and Jefferson that an American school for the military, like the Royal Military School in Warsaw, be established to train future army officers. He suggested that there be an entrance examination so the school could be open to poor as well as rich young men from each state. The United States Military Academy at West Point was established, in 1802, during the presidency of his friend, Thomas Jefferson.

After their successes at Saratoga and West Point, Kosciuszko traveled with his friend, General Gates, to lead the southern army in the fight against the British. Kosciuszko was again named Chief Engineer. His most important work in the South was to find the best places for the American troops to cross the rivers and swamps. As a reward for his service, Kosciuszko was allowed to lead the triumphant American troops into Charleston in 1783. He was furthered honored when Congress raised his rank to Brigadier General. For his outstanding service, Commander-in-Chief George Washington also gave Kosciuszko a sword and a pair of engraved pistols as gifts.

After the Revolutionary War, Kosciuszko returned home to Poland as his country began a struggle to free itself of Russian rule. Kosciuszko was commissioned as Major General of the Polish army in 1789 and served with distinction. He resigned in protest three years later, however when the King of Poland gave in to Russia and ordered his troops to stop fighting. Kosciuszko left Poland and lived in Germany, France and Italy for a time. While he was in exile, he kept in touch with Poles who wanted to overthrow the Russian rulers. In March of 1794, Kosciuszko returned to Poland and in the Market Square of Krakow, he took a public oath to lead the revolution against the Russians. Thousands of Polish men joined his cause. Many of these men were untrained like the fighters of the American Revolutionary War. Kosciuszko used what he had learned in America to quickly transform these peasants into a successful army who were able to defeat the professional soldiers of Russia at the battle of Raclawice in April 1794. After Raclawice, Prussia joined forces with the Russians against the Poles and by October of the same year they successfully crushed the Polish rebellion. The country of Poland was divided again by Prussia, Russia and Austria and the nation of Poland was erased from European maps for over one hundred years.

During the last battle of the rebellion, Kosciuszko was seriously wounded and was captured by the Russians. He was held as a prisoner in Moscow, Russia for five years until the death of the Russian ruler, Catherine the Great. Her successor, Tsar Paul I, pardoned Kosciuszko and

allowed him to leave Russia, provided he did not return to Poland. So Kosciuszko returned to the United States in 1797. He was welcomed as a hero by the people of Philadelphia. He lived in Philadelphia for a year and during that time he renewed his friendship with Thomas Jefferson, who was now Vice-President of the United States. When Kosciuszko left America for the last time, he asked Jefferson to take care of his American property and at his death sell it and use the money to buy freedom for slaves.

Kosciuszko spent his last years living with friends in Switzerland. He was sad that there was no longer a country of Poland to which he could return. He died in 1817, following a fall from a horse. His body was returned to Poland and lies in a place of honor in Krakow's Wawel Castle.

People everywhere mourned the death of Kosciuszko. William Henry Harrison, a future President of the United States, announced Kosciuszko's death to the United States Congress with these words: "His fame will last as long as liberty remains on earth." One of the highest compliments for Kosciuszko came from his friend, Thomas Jefferson, who called him "as pure a son of liberty as I have ever known."

Understanding Kosciuszko's Importance

U.S. Secretary of State, Madeleine Albright, on the occasion of receiving an honorary doctorate from the University of Gdansk in June, 2000 remarked "... no one has been guided by the star of freedom with more determination than the Polish nation."[1] One of the brightest stars for freedom in both Poland and America is the great Revolutionary War General, Thaddeus Kosciuszko.

You will read a biography of Thaddeus Kosciuszko to discover why he is regarded as a hero by both the Poles and the Americans.

When you read for information:

- Skim to find out how the author has presented the material.
- Determine what you want to find out from the material.
- Think about something you may not have understood. Go back and reread that part.
- Highlight key words and phrases if you are using a print copy.
- Use a dictionary to help you understand words in the selection.

After you've read the selection carefully, respond to the following questions on another sheet of paper:

1. This selection is entitled "Thaddeus Kosciuszko, American and Polish Hero,"
   Give one reason why he is considered an American hero and one reason why he is considered a Polish hero.

2. Create a character trait web for Kosciuszko.

3. Monuments honoring Kosciuszko have been constructed in many places in America and Poland. Tell why you think the following places would have a Kosciuszko monument:

   Philadelphia -

   West Point -

   Krakow -

   Washington, D.C. -

Boston –

4. What other city should have a Kosciuszko monument? Write a letter to the mayor of that city and persuade him or her to have a Kosciuszko monument built.

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[1] *Warsaw Voice*, No. 27, July 2, 2000

Declaration of Independence Excerpts

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.--That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, --That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.....--Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

He has refused his Assent to Laws, the most wholesome and necessary for the public good.

He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.

He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pretended Legislation:

For Quartering large bodies of armed troops among us:

For cutting off our Trade with all parts of the world:

For imposing Taxes on us without our Consent:

For depriving us in many cases, of the benefits of Trial by Jury:

For taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of our Governments:

For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever.

He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

In every stage of these Oppressions We have Petitioned for Redress in the most humble terms: Our repeated Petitions have been answered only by repeated injury. A Prince whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people.

We, therefore, the Representatives of the united States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, That these United Colonies are, and of Right ought to be Free and Independent States; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

Excerpts from Kosciuszko's Act of Insurrection

The wretched state in which Poland is involved is known to the universe; the indignities offered by two neighboring powers [Russia and Prussia], and the crimes of traitors to their country; have sunk this country into the abyss of misery...

These two powers, confederated against Poland, have violently seized the immemorial and incontestable possession of the Republic... they have compelled the subjects to take an oath, and to a state of slavery, by imposing on them the most grievous burden, and acknowledging no law but their arbitrary will, by a new language and unknown in the law of nations, have audaciously assignedto the existence of the Republic a rank inferior to all other powers, in making it appear every where that the laws, as well as the limits of sovereigns depend absolutely on their caprices.....

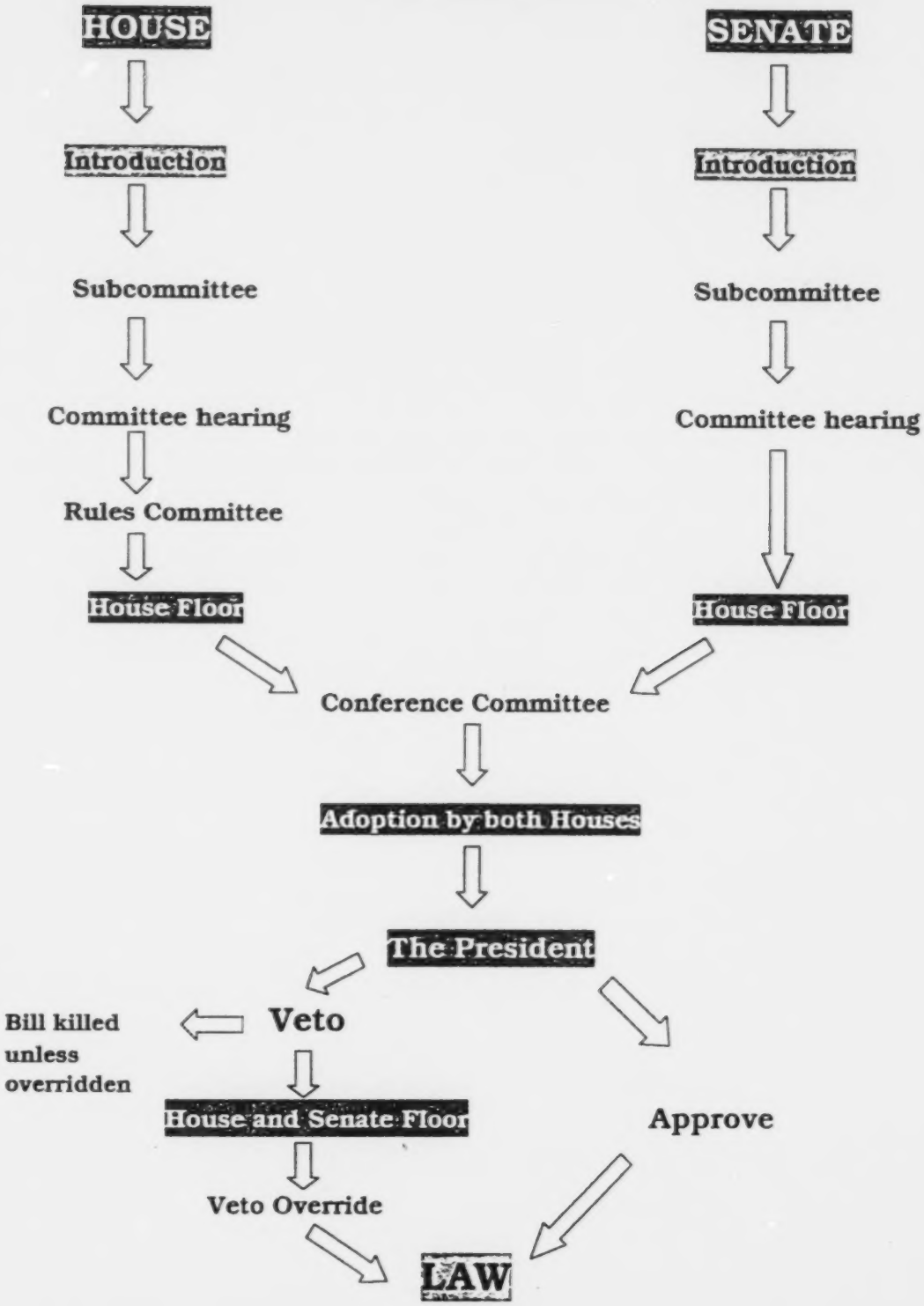
Borne down by an immense pressure of evils, ...destitute of all protection from the national government; having lost our country and with her the enjoyments of the most sacred rights of liberty, of personal safety and of property; having been deceived, and becoming the derision of some nations, while we are abandoned by others; we citizens, inhabitants of the Palatinate of Krakow, by sacrificing to our country our lives, the only good which tyranny has not condescended to wrest from us, will avail ourselves of all the extreme and violent measures, that civic despair suggests to us. Having formed a determined resolution to perish and entomb ourselves in the ruins of our country, or to deliver the land or our fathers from a ferocious oppression, we declare in the face of Heaven and before all the human race.... We do unite, in the spirit of patriotism all our forces ... and pledge ourselves to each other to spare no sacrifices whatever...

The deliverance of Poland from foreign troops, the recovery of the entire possessions of that state, the[end] of all oppression ... the re-establishment of the national liberties and the independence of the Republic are the sacred objects of our insurrection. But to insure success to our undertaking, it is necessary that an active power should direct the national force. For this purpose, with the consent of the assembly, we ordain as follows:

1. We elect and declare by this act, Tadeusz Kosciuszko sole commander in chief of all our armed forces.
2. The said commander in chief, shall immediately convene a Supreme National Council.
3. The organization of the armed force of the nations shall be entrusted solely to the chief, as also the nomination of officers of every grade...

11. We reserve to ourselves most solemnly, that none of the temporary powers, we have now established, shall hereafter either separately or collectively form any of the acts which shall impose a national constitution.
12. All the temporary powers created by the present act, shall exist in full force, until we have obtained the object of our present association, that is, until Poland shall be delivered from foreign troops, ...and until the entire possession of our territorial rights shall be secured.

How a Bill Becomes a Law



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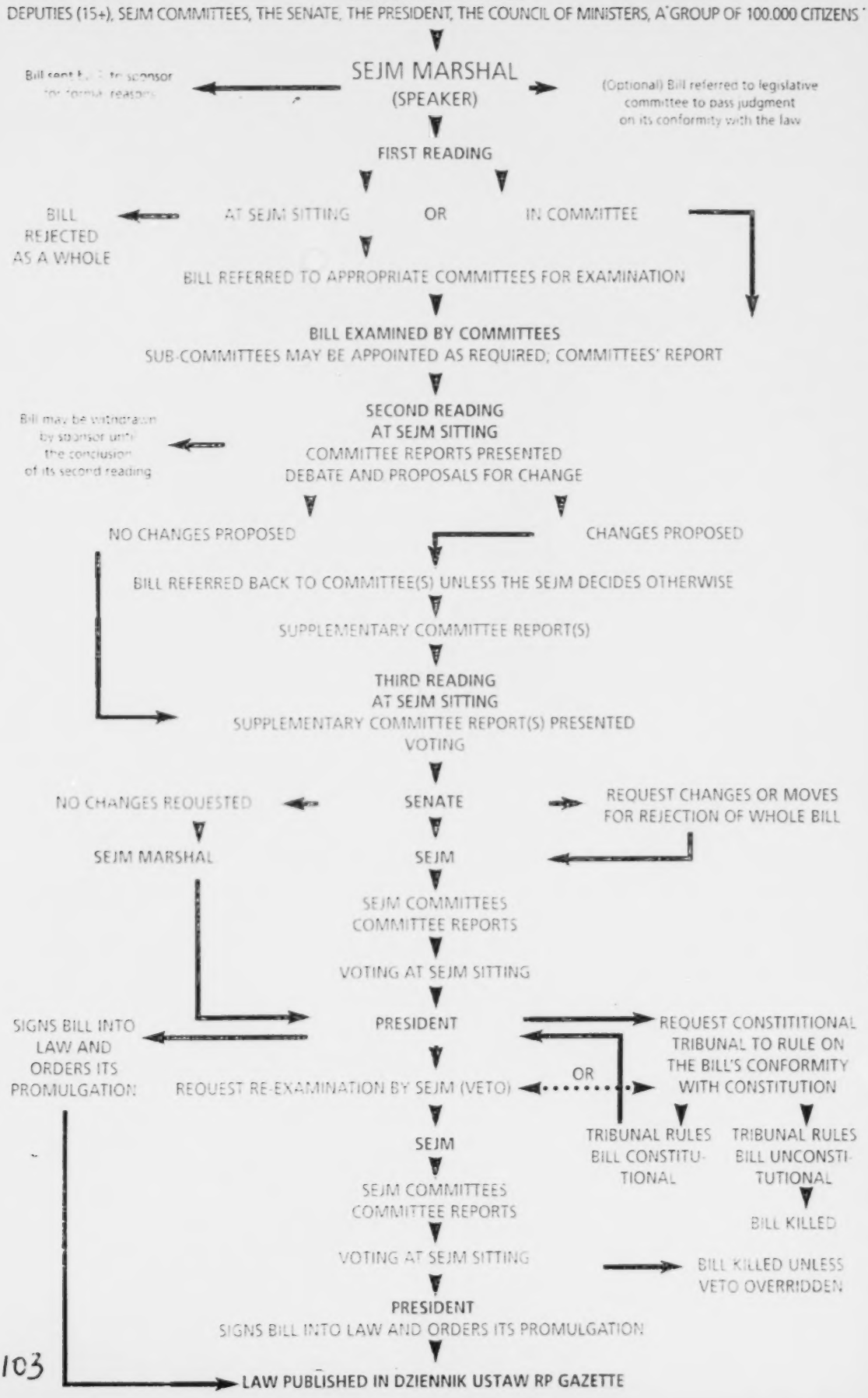
DEPUTIES (15+), SEJM COMMITTEES, THE SENATE, THE PRESIDENT, THE COUNCIL OF MINISTERS, A GROUP OF 100.000 CITIZENS
SEJM MARSHAL
(SPEAKER)
Bill sent back to sponsor for formal reasons
(Optional) Bill referred to legislative committee to pass judgment on its conformity with the law
FIRST READING
BILL REJECTED AS A WHOLE
AT SEJM SITTING
OR
IN COMMITTEE
BILL REFERRED TO APPROPRIATE COMMITTEES FOR EXAMINATION
BILL EXAMINED BY COMMITTEES
SUB-COMMITTEES MAY BE APPOINTED AS REQUIRED; COMMITTEES' REPORT
SECOND READING
AT SEJM SITTING
COMMITTEE REPORTS PRESENTED
DEBATE AND PROPOSALS FOR CHANGE
Bill may be withdrawn by sponsor until the conclusion of its second reading
NO CHANGES PROPOSED
CHANGES PROPOSED
BILL REFERRED BACK TO COMMITTEE(S) UNLESS THE SEJM DECIDES OTHERWISE
SUPPLEMENTARY COMMITTEE REPORT(S)
THIRD READING
AT SEJM SITTING
SUPPLEMENTARY COMMITTEE REPORT(S) PRESENTED
VOTING
NO CHANGES REQUESTED
SENATE
REQUEST CHANGES OR MOVES FOR REJECTION OF WHOLE BILL
SEJM MARSHAL
SEJM
SEJM COMMITTEES
COMMITTEE REPORTS
VOTING AT SEJM SITTING
SIGNS BILL INTO LAW AND ORDERS ITS PROMULGATION
PRESIDENT
REQUEST CONSTITITIONAL TRIBUNAL TO RULE ON THE BILL'S CONFORMITY WITH CONSTITUTION
OR
REQUEST RE-EXAMINATION BY SEJM (VETO)
TRIBUNAL RULES BILL CONSTITUTIONAL
TRIBUNAL RULES BILL UNCONSTITUTIONAL
BILL KILLED
SEJM
SEJM COMMITTEES
COMMITTEE REPORTS
VOTING AT SEJM SITTING
BILL KILLED UNLESS VETO OVERRIDDEN
PRESIDENT
SIGNS BILL INTO LAW AND ORDERS ITS PROMULGATION
LAW PUBLISHED IN DZIENNIK USTAW RP GAZETTE

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Acknowledgments

I'd like to thank Jacek Strzemieczny, Director of the Center for Citizenship Education in Warsaw for his help in guiding my research efforts on civic education in Poland. I also am grateful for the information on civic education in Hungary provided by Tas Szebedy, Principal of the Varosmajori Secondary School of Budapest.

I am deeply indebted to Andrzej Dakowski, Director, and Ola Augustyniak, Educational Adviser, of the Polish-U.S. Fulbright Commission as well as to Huba Bruckner, Director, and Annamaria Sas of the Hungarian-American Fulbright Commission for providing me with rich and varied experiences in their respective countries. My experiences in Poland and Hungary in the summer of 2000 have enabled me to realize that American civic education curricula can be greatly enriched by studying these new models of democracy.

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Disclaimer: Unfortunately, on the last day of the seminar, all my notes were stolen along with my Fulbright folder. As a result, I will not be able to cite some sources, mainly speakers, as specifically as I would like. My apologies,

Justine Garvey
October, 2000
Fulbright–Hays Summer Seminar

Fulbright–Hays Summer Seminar Curriculum Project:
The Catholic Church in Poland and Hungary:
The Middle Ages and Today

Part One: General Overview

"You can look out of any window of time
and catch sight of still another face of God.
Lean out of the time of sedge and warblers:
God caresses.
Lean out of the time of Moses and Elias:
God haggles.
Lean out of the time of the Cross:
God's face is all blood, like Veronica's napkin.
Lean out of your own time:
God is old, bent over a book."

From *The Colonnade of Teeth*, Sandor Weores (1913–1989)[1]

During the Middle Ages, the Catholic Church was the major faith and the main source of values for people in Europe. For most Europeans, the Church was the institution that helped bring you into the community as a child, married you as an adult, shaped the way you lived and worked, and sent you to rest at the end of life. The church provided opportunities for younger sons and daughters who would not inherit, and sent knights to fight thousands of miles from home to protect its interests in the Crusades. The Church helped rulers to establish nations, set up universities, and inspired the creation of exquisite works of art.

[1] Bertha, Csilla, ed. Homeland in the Height: An Anthology of Post World War II Hungarian Poetry.

Easily, the Catholic church was the most powerful social force in Europe from the fall of Rome until the Renaissance.

How has this social force changed in the many centuries that have passed since that time in Poland and Hungary? In both Poland and Hungary, the Catholic church is closely connected with Nationalism and National identity. The Arpad dynasty of Hungarian rulers, considered to be the founders of the Hungarian nation, were converts to Catholicism and promoted this faith among the polytheistic Magyar tribes. King Geza's, and his son King Istvan's Catholicism was closely connected with Hungary's identity as a Western-looking nation, since the ruling dynasty chose to adopt the beliefs of the Western, Roman church istead of the Byzantine Eastern Orthodox Church. King Istvan and his son are both revered in the church as saints as well as being viewed as Hungarian patriots and responsible for "the unification of Hungary and its transformation into a European feudal monarchy."[2] Today these men are still held up as symbols of Hungary and the church, as evidenced by great statues and monuments such as those in St. Steven's church, in which a relic of St. Istvan is surrounded by the flags of Hungary and Budapest.

The presence of the Catholic church in Hungary today seems to assert itself mainly in these symbols from the past that represent the nation. There are other faiths in Hungary, inclduing Protestant faiths and Judaism, so Catholicism is not as openly apparent in the culture here, as it is in Poland. It is still the majority religion, however, and its influence can be seen, for example in education. After the fall of Communism, a former Soviet troop barracks was given to the Catholic

[2] Sugar, Peter, et. al., A History of Hungary.

church to compensate for the Chrurch's oppression and losses during the Communist years. This former barracks has now been rebuilt as a campus of Pazmany Peter Catholic University. Many younger children also attend Catholic schools, such as the highly esteemed school for boys at the abbey of Pannonhalma.

In Poland, the Catholic church is also a symbol of National identity. During the Communist years, the church was a base for protestors, a place where forbidden films could be seen and forbidden things spoken about. Many Poles also view Pope John Paul II's visit to Poland as a galvanizing force that helped encourage protestors to rise up against Communist oppression. During his 1987 visit to Gdansk, site of the beginnings of the Solidarity movement, the pope said, "Every day I pray for my Fatherland, for the working people, I do especially pray for the great Polish heritage which is of course 'Solidarity.'"[3] Clearly, the church supported Polish Nationalism and opposed Communism.

Another sign of the power of Catholicism in Poland today is the popularity of the Catholic shrine of Our Lady of Czestochowa. This icon is revered by great numbers, including many people who make a yearly pilgrimage on foot to the shrine from Warsaw. Not merely a religious symbol, the icon of the Madonna is considered a symbol of Poland. She is credited with miraculously defeating the hostile armies of the Swedes in 1655, 1702, and 1705. The icon was actually crowned "Queen of Poland" in 1656, and the monastery has been called "'The Shrine of the Nation'" by Pope John Paul II.[4] Former Solidarity leader and former

[3] Jablonski, Zachariasz S., et.al., eds. Jasna Gora: The World Center of Pilgrimage., p. 63
[4] Jablonski, Zachariasz S., et.al., eds. Jasna Gora: The World Center of Pilgrimage., p. 64.

President Lech Walesa so revered the icon that he has made several offerings to the shrine, including his Nobel Peace Prize Medal.

Since the fall of Communism, the church's power is Poland seems to have waned only slightly among the people. Some young people now oppose what they see as a reactionary conservatism and traces of anti-Semitism in some Catholics, as evidenced by radio stations such as the Catholic Radio Maria. Others oppose what they see as the church's tendency to want to become overly involved in politics, an unwelcome legacy from the Communist years. Examples have been given of voters overwhelmingly voting against Church-endorsed candidates because of their resentment over church involvement in politics.[5] However, this seeming increase in dissatisfaction with the church seems small in comparison with the presence of the Church everywhere in Poland.

Everywhere you go in Poland, it seems you find the Catholic church. Not only does the church assert itself in the physical presence of its buildings, which are numerous in Warsaw and Krakow, but also in the presence of clergy and worshippers. I observed services in Krakow, Zakopane, and Jasna Gora, and found that the services were highly attended by people of all ages. Crosses were prominently displayed in the Polish Parliament building. Billboards of the Pope lined the roads we traveled down. Many postcards at famous sites display pictures of the pope visiting. In the trunk of a taxi, I was amazed to discover a folder of materials with a picture of the pope on the cover.

The church is also a prominent part of education in Poland. Every public school we visited was marked with the presence of crosses in each room,

[5] Unfortunately, due to the theft of my notes from the seminar, I am unable to cite the source for these observations.

something that would be disallowed in the United States as a promotion of one religion. Classes in religion, while not mandatory, are also offered in public school. There are also Catholic Universities, such as the Catholic University in Lublin and the Jagiellonian University, one of the oldest universities in Europe, which was founded as a school for clergy.

Obviously, the Catholic church still retains some of the vast power and influence it held in the Middle Ages.

Part Two: Lesson

Objectives: Students will use the art pictures to answer questions, formulate questions and draw conclusions about the role of the Catholic Church in Medieval Europe and in Poland and Hungary today.

Grade Level and Subject: 7th Grade Social Studies, World History

(To be used as part of a unit on the Middle Ages)

Time Frame: 2–3 days

Materials: Collection of pictures and materials on Catholicism in the Middle Ages and today.

Activities: This lesson should be used after the teacher has given an overview of the place of the Catholic church in society during the Middle Ages, and what people's daily lives were like.

Day One:

1. The teacher explains to students that they will be examining some pictures to help them learn more about the religious beliefs of people during the Middle Ages. The teacher will distribute pictures and questions to each pair or small group of students.

While groups are working, teacher will circulate among groups monitoring behavior and assisting students.

2. For each artifact, students will work with a partner or small group and do the following:

   Draw a sketch of the picture

   Predict what the picture was used for and/or where it came from

   Explain what the picture tells about the society it came from

3. Each artifact will also have a set of questions with it that students will answer (see following).

4. Students will share their answers and conclusions by presenting them to the class.

   Day Two–Three:

   Teacher explains to students that they will be looking at more pictures that have to do with the Catholic church in Poland and Hungary today. Students should be on the lookout for similarities and differences between the art they saw yesterday and today. Students' assignments from yesterday are posted around the room so students can refer to them.

1. Students will repeat process from day one.

2. Groups will make charts comparing and contrasting the Catholic church in the Middle Ages and in Poland and Hungary today.

   Extension:

Students can use charts to write compare/contrast essays.

Assessment: Students will be assessed on the following:

   On task behavior

   Critical thinking demonstrated, i.e. thoughtful questions and answers

Clear expression of ideas in writing and speaking to class

Artifact Pictures and Questions follow.

Part One: The Catholic Church in Medieval Europe

Image 1 *Portrait of Piotr Tomicki,* Stanislaw Samostrzelnik

1. Describe the clothing of the bishop in the picture.
2. Do you think this was an important person? Give at least three details from the picture that support your opinion.
3. What is this person doing? What do you think his role was in the community?

Image 2 *Choir of the Martyrs,* Master of the Chiors, 1467

1. Choose three of the people in this painting and describe them.
2. Do you think these people were important? Explain what you think their place in society was and give details from the picture to support your opinion.
3. Who is the person in the center? Why do you think the artist chose to place him in the center?
4. How is the priest in the center different from the other people in the picture?
5. Why do you think there are men wearing armor in the picture and how do you think they were connected to the priest?

Image 3 postcard, Heraldic devices of Polish districts

1. List three types of pictures you see on the shields.
2. Do you see any religious symbols? Where?
3. Why would knights choose to have religious symbols on their shields during the Middle Ages?
4. Why do you think they chose to depict animals?

Image 4 postcard, Initial S, Czech illuminator about 1400

1. What letter is shown in the picture?
2. What do you think is happening in the picture?
3. What kind of book do you think this picture was part of? Explain.
4. Why do you think books were decorated in such detail during the Middle Ages?

Image 5 postcard, illuminated Initial M, Pannonhalma, Hungary

1. What letter is shown in this picture?
2. What do you think is happening in this picture?
3. What kind of book might this picture be part of? Explain.

4. Who do you think drew these detailed illuminations and how long do you think it took to create them?

Image 6 postcard, *Saint Thomas Aquinas before the altar of the Virgin*, Stefano di Giovanni, 1392–1450

1. Describe the building that is shown in this picture. What kind of building do you think it is?
2. Describe the person in the center. What is he wearing? What are some signs that he may not be an ordinary person?
3. What do you see in the right half of this picture? What do you think this room was for? Explain.

Image 7 The Holy Crown of Hungary

1. Describe the different parts of the crown.
2. Why do you think there is a cross on top of the crown? Why do you think it is called the *holy* crown of Hungary?
3. Who do you think wore this crown and when?
4. Who do you think the people are that are shown on the crown?

Image 8 Hungarian coat of arms and Matthias II in coronation robes

1. What religious symbols do you see on the Hungarian coat of arms? Where are they located?
2. Why do you think the Hungarian royal family chose to include crosses in the coat of arms?
3. What are the other parts of the coat of arms?

Image 9 King Geza I of Hungary and Emperor Constantine

1. Why do you think the makers of the crown included King Geza as a part of the crown? Why do you think he was significant?
2. Who was Emperor Constantine? Why do you think the makers of the crown included him as part of it?
3. Why might the rulers of Hungary have wanted to appear religious or connected with the Catholic church?

Image 10 postcard, Statue with founding document of Pannonhalma Monastery

1. Who do you think this statue is? Explain your opinion.
2. What document do you think this might be? Explain what clues you see that help you guess.
3. Why might a king be connected with a religious document? Explain.

Image 11 postcard, Pannonhalma library

1. Describe the room in this picture.

2. What do you think this room was used for?
3. What does this picture tell you about the role the church played in society? What do you think the church did in the community? Explain your guess.

Image 12 postcard, *St. Mauritius crowning Andreas I*, Bertalan Szekely

1. Describe the people you see in this picture. Who do you think the men on the left are? Who do you think the men on the right are?
2. What do you think is going on? Explain why.
3. Why do you think the king is receiving his crown from a priest? What do you think the role of the church was regarding the royal family? Explain.

Image 13 postcard, Chapel of St. Steven, Pannonhalma

1. Who do you think the man kneeling in the right half of the picture is? How do you know?
2. What do you think he is doing? Explain why.
3. What do you think the attitude of the ruling class was toward religion? Explain.

Part Two: The Catholic Church in Poland and Hungary today

Image 14 photographs from Corpus Christi procession, Mazowsze, Poland

1. Describe the clothing the girls are wearing.
2. Descirbe the clothing the priests are wearing.
3. Why do you think the girls are dressed up this way? Explain.
4. Do you think this celebration is popular in the area? Explain why.

Image 15 photographs of pilgrimages to the Jasna Gora monastery, Poland

1. What different things are these pilgrims doing in the pictures?
2. What different kinds of people do you see in the pictures?
3. What signs do see that these people are involoved in a religious act?

Image 16 pictures of Pope John Paul visiting Jasna Gora, Poland

1. How do you know that the person in the center is important? Explain.
2. What are the people in these pictures doing?
3. What signs do you see that tell you that these people are involved in something religious?

Image 17 Procession with the hand of St. Steven, Hungary

1. Describe the people in the picture. Are there many? What are they wearing? Who do you think they are?
2. Describe what the priests are carrying.
3. What signs do you see that this is an important event?

Image 18 Mass in the church at Pannonhalma, Hungary

1. What are these people doing? How do you know?
2. Do you think these services are popular? Explain why.

Image 19 Library at Pannonhalma, Hungary

1. What do you think the purpose of this room is? Explain why.
2. What do you think the people are doing there? Explain.
3. What role do you think this church might play in the community? What might the church do for the people? Explain your opinion using evidence from the picture.

Image 20 Scenes from the school at Pannonhalma, Hungary

1. What is going on in these pictures? How do you know?
2. Describe the teacher. Why do you think he is dressed this way?
3. What might the church do for the people in this community? Explain.

Images 21 and 22 Pazmany Peter Catholic University brochure, Hungary

1. Describe the building in the pictures. How is it similar to medieval cathedrals? How is it different?
2. Why do you think the university decided on this design for the building? What message might it have been trying to convey?
3. Why do you think the university decided to place the History department in this building?
4. What do you thing the difference might be between a Catholic University and a non-religious one?

Image 23 postcard, Pope John Paul II at Pannonhalma, Hungary

1. Who is the person on this postcard? How do you know he is someone important?
2. Why do you think this monastery put his picture on a postcard? Explain.

Image 24 brochure, Pannonhalma abbey

1. What was the role of the monastery in the Middle Ages?
2. How many boys attend the school at Pannonhalma?
3. Why do you think the abbey was named a World Heritage site?

Image 25 View of Pecs, Hungary

1. How many religious buildings do you see in this picture? What makes you think they are religious buildings?

Image 26 service in Pecs cathedral, Hungary

1. What elements of the Middle Ages do you see in this picture?
2. What elements of modern society do you see in this picture?
3. How do you think they are connected? Explain.

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adopted and repeated by other workshops in Cracow. Some art historians have identified the Master of the Choirs with Jakub of Sącz, a painter and wood-carver who also worked in Szepes and Slovakia.

The Holy Trinity altarpiece in Wawel Cathedral was probably commissioned made in 1467 by King Casimir IV Jagiellon (1447–1492) for the chapel of the Holy Trinity (it was moved to the chapel of the Holy Cross in the 16th century) either in thanksgiving for the victorious peace concluded with the Order of the Teutonic Knights in Toruń in 1466 or as a memorial to his mother, Queen Sophia (d. 1461), the founder of this chapel in the cathedral. The central panel of the altarpiece consists of carvings of the Trinity, choirs of angels and four women saints, and the wings have paintings of apostles, martyrs, prophets and virgins adoring the Trinity. The backs of the wings show the *Conversion of St. Paul, St. Eustace Hunting, St. George and the Dragon,* and *St. Secundus*

MASTER OF THE CHOIRS
Active in Cracow, 3rd quarter of 15th
Choir of the Martyrs, 1467
Inside panel from the wing of the Holy Trinity Altarpiece
Tempera on wood; 103 × 83.5 cm
Holy Cross Chapel, Wawel Cathedral

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Flaga Polski
Biała Podlaska
Białystok
Bielsko Biała
Bydgoszcz
Chełm
Ciechanów
Częstochowa
Elbląg
Godło Polski
Gdańsk
Gorzów Wielkopolski
Jelenia Góra
Kalisz
Katowice
Kielce
Konin
Koszalin
Kraków
Krosno
Legnica
Leszno
Łódź
Łomża
Lublin
Nowy Sącz
Warszawa
Stolica Polski
Olsztyn
Opole
Ostrołęka
Piła
Piotrków Trybunalski
Płock
Poznań
Przemyśl
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Sieradz
Skierniewice
Słupsk
Suwałki
Szczecin
Tarnobrzeg
Tarnów
Toruń
Wałbrzych
Włocławek
Wrocław
Zamość
Zielona Góra

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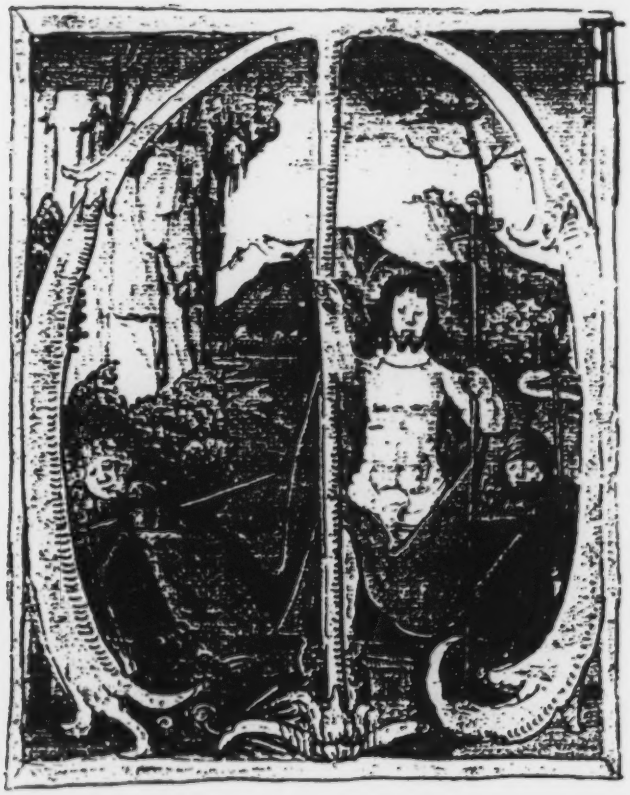

ENDRE TÓTH KÁROLY SZELÉNYI

THE HOLY CROWN OF HUNGARY

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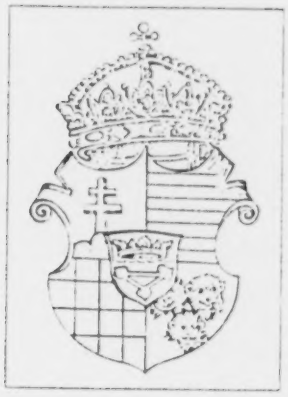

19. The Hungarian coat of arms surmounted by a crown, from a map by Wolfgang Lazius (1552–6, Vienna)

actual coronation insignia, so that even the most characteristic features of them cannot be discerned. This ensign dating from the Angevin period is surmounted by a double cross. Although we do not know what the earlier one was like, it is certain that double cross has been among the symbols of Hungarian kingship ever since the reign of Emericus. Yet right up to the coronation of 1867, the orb with a double cross was visible on only one coin, from the reign of Wenceslas!

So far as we know, the closed form found in the Holy Crown first appears on seals in the reign of Matthias I. It is possible that attempts were made to portray it true to life after its return in 1463. This is suggested by the presence of slightly pointed crests on the edge of the band, instead of the customary stylized leaves or lilies. The first clearly authentic depiction of the crown dates from a hundred years later. The Fugger Chronicle, preserved in Munich, tells the history of the Habsburg dynasty. The section on the reign of Emperor Frederic III, recounting the return of the crown, includes an almost entirely realistic picture of the Holy Crown. It shows the pictorial plates, the semi-precious stones, the frame of

20. Drawing of the Holy Crown in the Fugger Chronicle (latter half of the 14th c., Bayerische Staatsbibliothek, Munich)

21. Matthias II in coronation robes (copper engraving by L. Kilian, 1610)

stones on the upper part, the crest decorations, and the cross surmounting the crown, still standing straight at the time. The pendants are also shown faithfully, although there are only three chains hanging on each side instead of four. An engraving was made in 1610 showing Matthias II in his coronation robes. The crown, coronation mantle, orb and sceptre all appear with great realism. The cross on the top of the crown is shown crooked, although this may be a consequence of how the king is holding his head. The Holy Crown also appears accurately on thalers of Matthias II, struck at Körmöcbánya in 1609, 1610 and 1611, and on coins of other denominations. The obverse bears the head of the sovereign, while the arms on the reverse are surmounted by the crown, on which the cross is not only slightly crooked, but inclined correctly, to the left. So the cross may have been bent before the reign of Matthias II. Another hundred years pass before realistic pictures of the crown appear on coins again: the *poltura* of Charles III in 1713 and the copper *denarius* of Maria Theresa faithfully portray the Hungarian crown above the coat of arms. On the ducats and thalers of Joseph II and Leopold II, the crown is lifted above the Hungarian shield by angels. On the latter, the crown

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ady, who had offered the realm to Stephen I and was the country's heavenly patroness, least of all in avour of a Byzantine emperor, of whom nothing was known in Hungary some decades after this leath? In principle the reverse would be more likely: o substitute Mary for the emperor. There is one olution that may also help to explain some other hanges. The plate could have been exchanged nost easily at the imperial court in Constantinople, where a suitable picture of the emperor would have een available. Michael may have wanted to send a ift on Géza's accession to the Hungarian throne, to man whom he liked and to his Greek wife. Rather han making a new crown, they took an existing emale crown from the treasury and altered it slightly. he style of the crown suggests it cannot have dated om much earlier than that, probably from the reign f Constantine X Ducas (1059–1067), Eudocia 1067) or Romanus IV (1068–1071). Michael's son onstantine may have been born by the time the gift as made, so that the picture was applied to him. ach the abbreviated name allowed. Originally the

25. *King Géza I of Hungary*

5. *Front view of the pendant at the back of the crown*

27. *Emperor Constantine*

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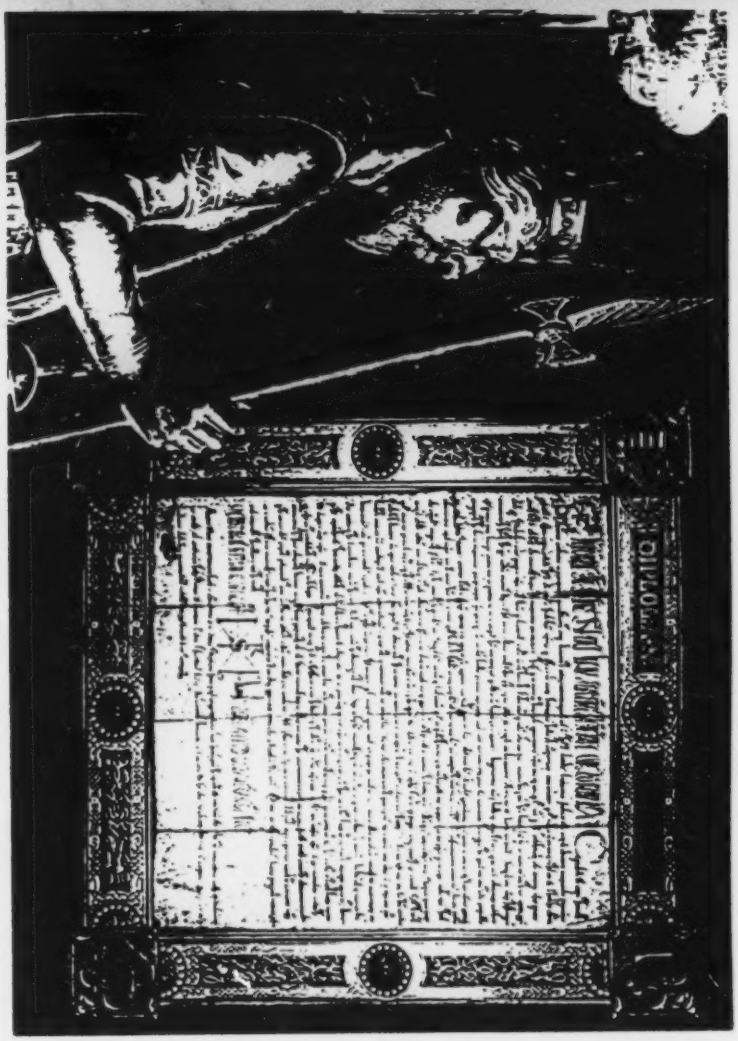

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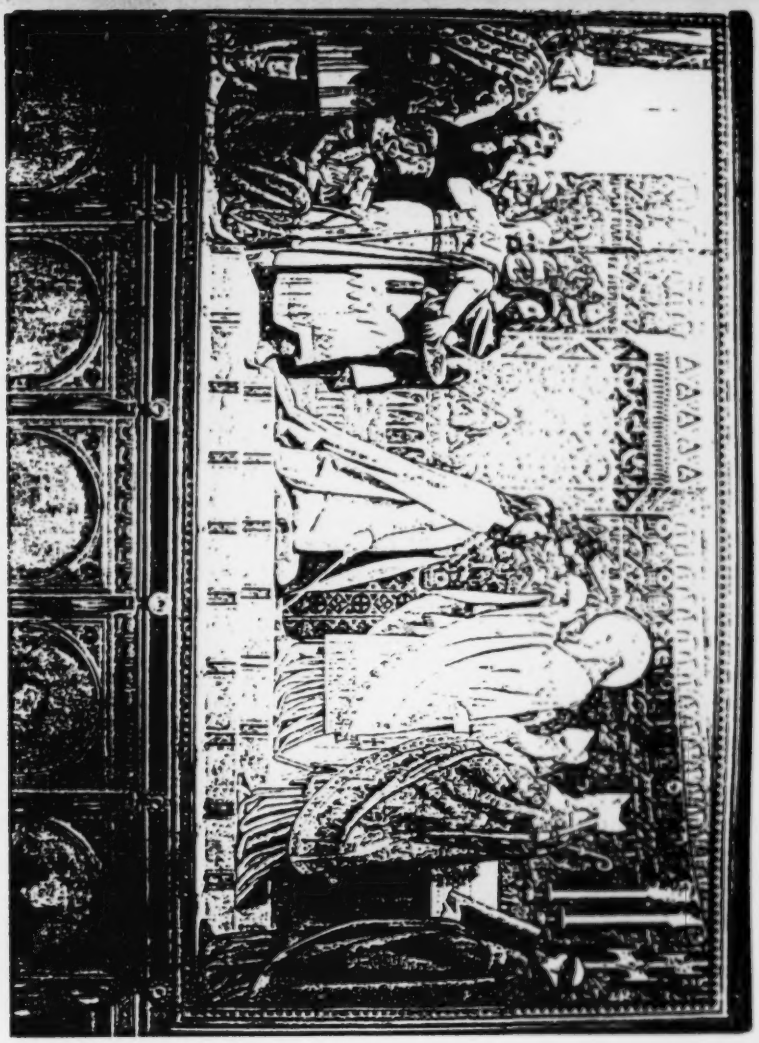

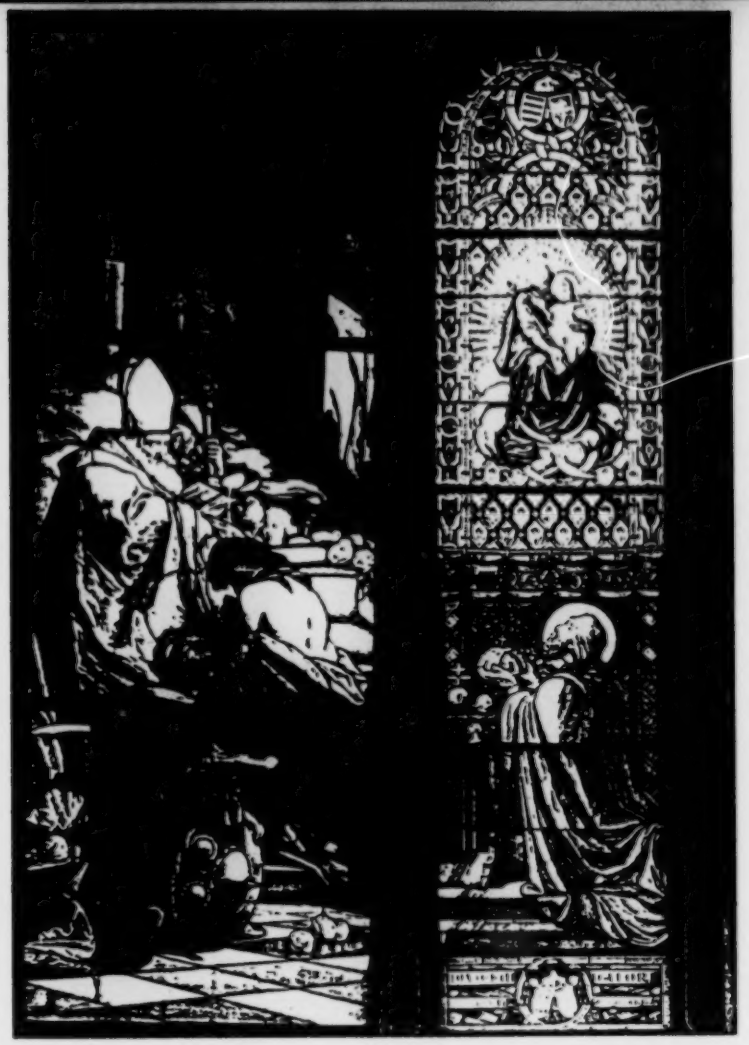

Procession lasts two hours. A stop in front of the next altar is an occasion for a rest
Procesja trwa dwie godziny. Przystanek przed kolejnym ołtarzem jest okazją do odpoczynku

Each altar is adorned with young birch twigs, a custom upheld throughout the Mazowsze region. When the procession is over, these twigs are taken home. They used to be put up on the roofs of cottages and livestock buildings. According to an ancient belief, this was to protect them from lightning strikes, fire, and hurricanes. The power of the birch twigs didn't end there. Housewives used them to beat the cabbage so that the cabbage butterfly wouldn't lay its caterpillars. Another magic way to destroy pests was to put branches in the four corners of a crop patch, or burn them to ash which was then sprinkled over the crops. It was also believed that twigs from an altar had healing power.

Nowadays twigs are taken home and placed behind holy images, and are quite simply to protect one from misfortune.

This year Corpus Christi is on 22 June, and the Holy Mass in Łowicz begins at 10.00.

text & photos Beata Woźniak

Zaraz za nimi szesciu mężczyzn poniesie baldachim. W jego cieniu biskup będzie trzymał monstrancję. Za nim dopiero podążą przedstawiciele wszystkich stanów, cechy rzemieślnicze, bractwa ze sztandarami, wojsko, straż. Osobno pojdą małe dzieci w bieli, dzieci komunijne, ministranci.

Ołtarze przystraja się gałązkami brzoz. Jest to zwyczaj znany na Mazowszu. Po zakończeniu procesji gałązki zabierane są do domów. Kiedyś przymocowywano je do dachów chałup. Wedle prastarego wierzenia miało to chronić przed uderzeniem pioruna, przed pożarem. Na tym nie kończyła się moc brzozowych witek. Gospodynie uderzały nimi kapustę – nie lęgły się wtedy gąsienice bielinka kapustnika. Innym magicznym sposobem niszczenia szkodników było zatykanie gałązek w cztery rogi zagonu z uprawami. Wierzono również, że gałązki z ołtarzy mają moc uzdrawiającą. Dziś witki mają chronić od nieszczęść.

W tym roku Boże Ciało przypada 22 czerwca. Msza w Łowiczu rozpocznie się o godzinie 10.00.

tekst i zdjęcia Beata Woźniak

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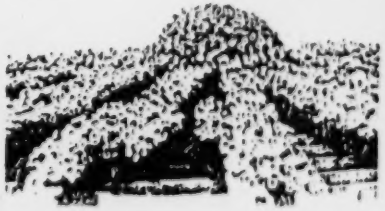

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Es ist in Urkunden festgehalten, daß der heilige König Ungarns, Stephan I., das Kloster mehrfach aufsuchte. Seine hiesigen Freunde waren ihm nicht nur bei der Erwerbung des Himmelreichs behilflich, sondern auch bei der Organisierung seines irdischen Reichs. Die Reliquie der unversehrt erhaltenen „Heiligen Rechten" des Königs wurde in den vergangenen Jahrhunderten dreimal nach

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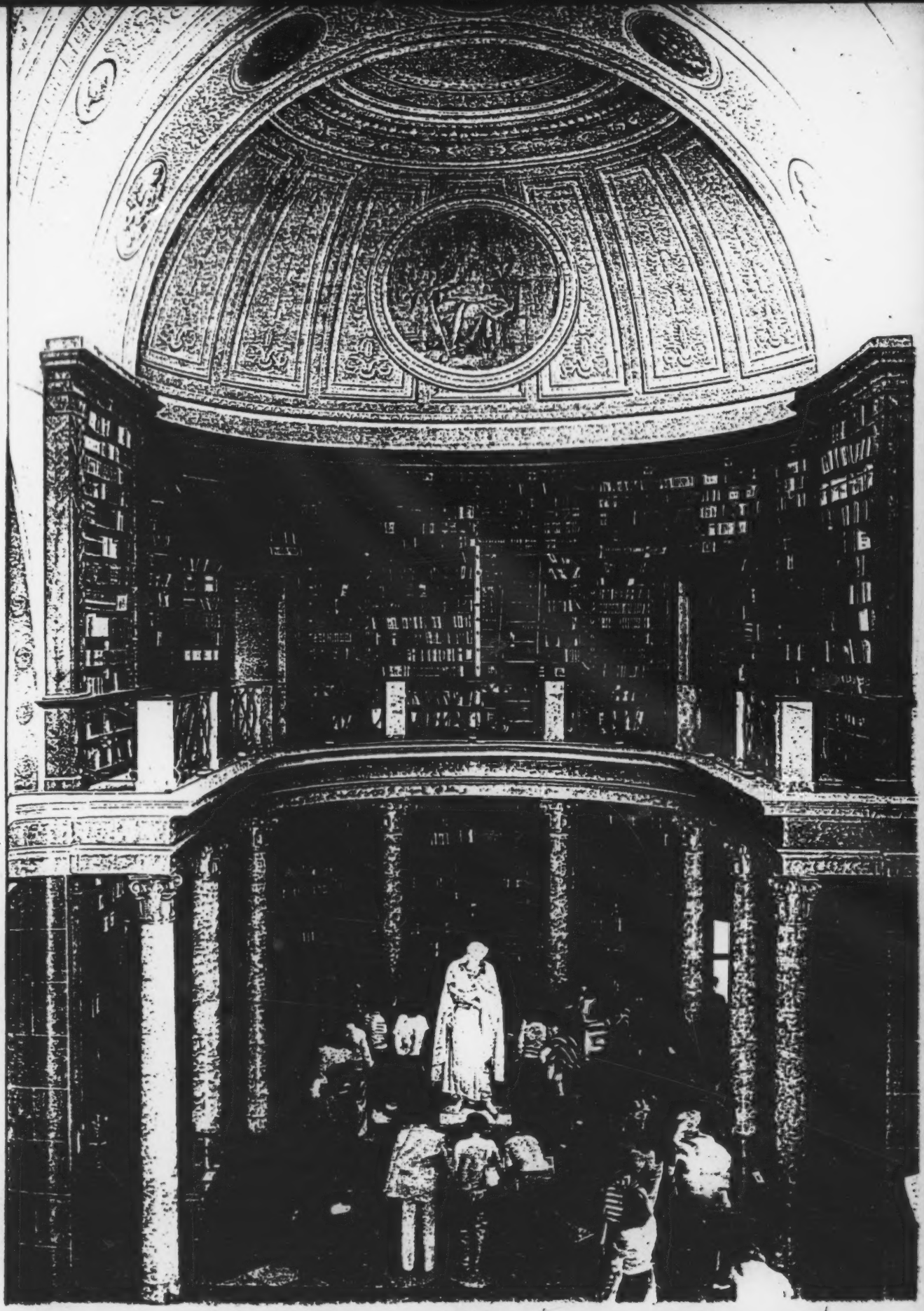

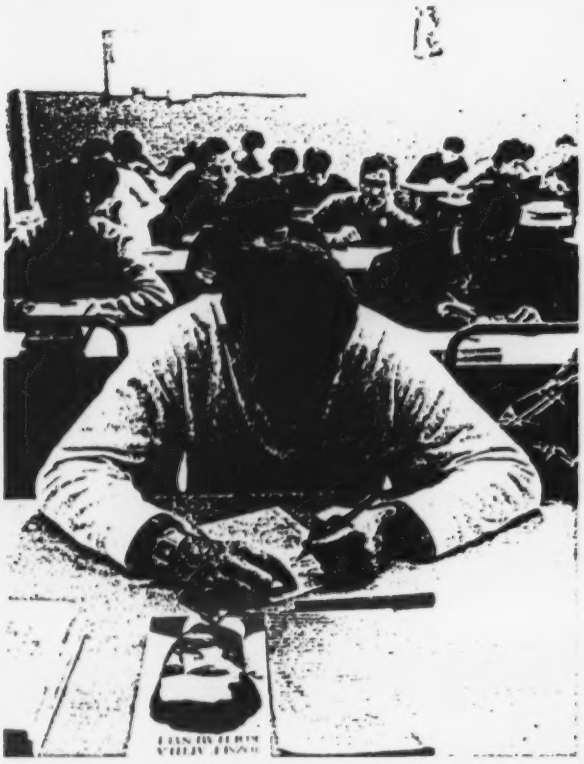

Dreihundert Schuler aus den verschiedensten Stadten und Dorfern des Landes lernen am Gymnasium von Pannonhalma. Die Lehrer aus dem Benediktinerorden sind bemuht, ihnen eine christliche und europaische Bildung und selbstverstandlich ein moglichst wohl fundiertes Wissen zu vermitteln. Viele unter den Schulern studieren dann an technischen Universitaten, an der

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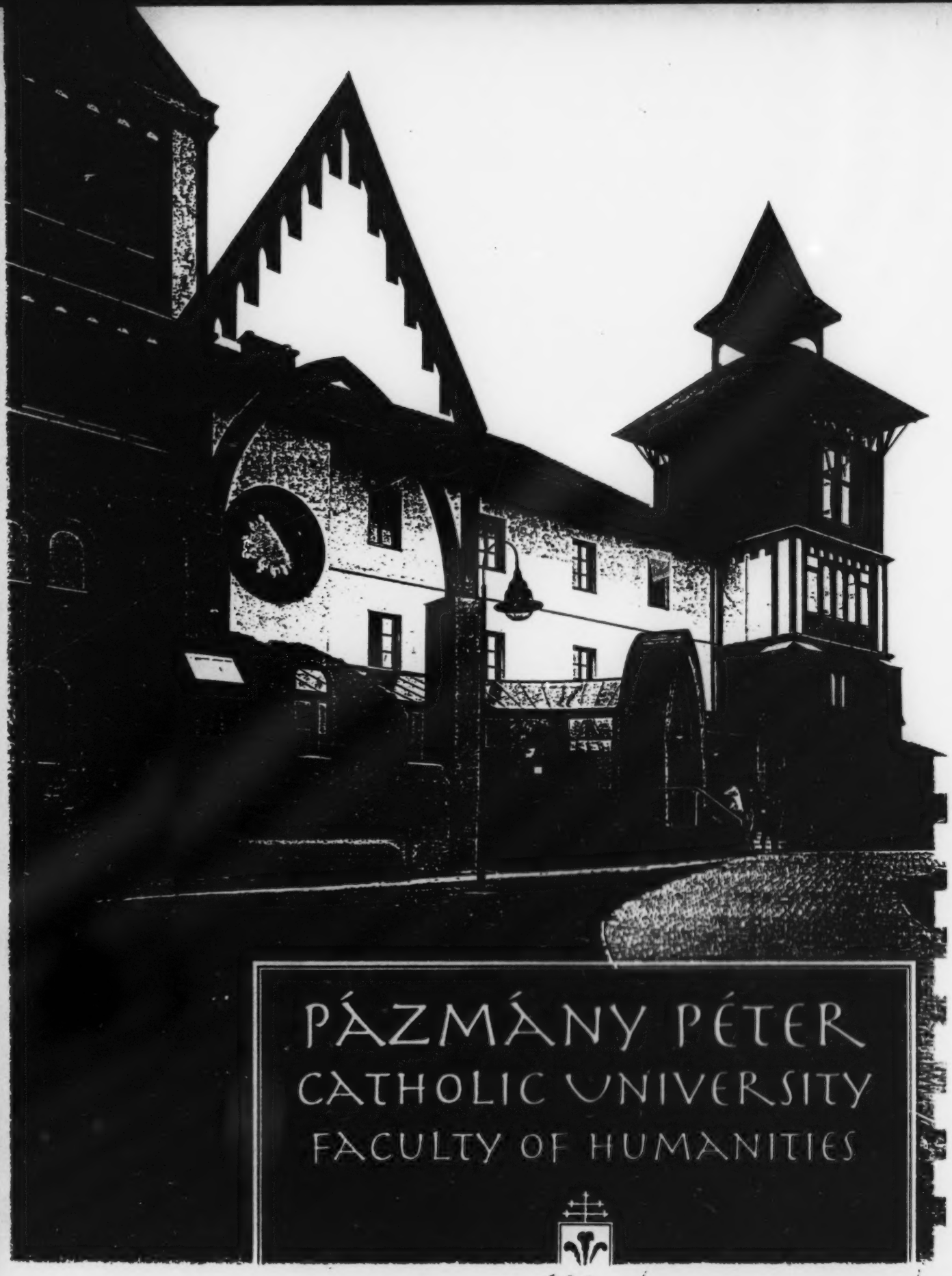
PÁZMÁNY PÉTER
CATHOLIC UNIVERSITY
FACULTY OF HUMANITIES

AUGUSTINEUM

This building is the oldest operating building. It was named after the great Western patriarch Saint Augustin. It used to be a dormitory, but during renovation it was enlarged with three new sections. One of them is a church-like apses, the other two are towers. The Classical Language Departments can be found here, such as Classical Greek, Latin and the Oriental Language Department, Hebrew and Arabic along with the Departments of Aesthetics, Medieral History and Philosophy. The Department of Communication is located here as wells Teachers' rooms, classrooms and intimate library arcs await the readers. The libraries specified in different fields are gradually being extended. The collection on Oriental Studies is extremely rich and unique. Those who wish to dive into one of the most famous historians' (Elemér Mályusz) works are welcomed to do so. The above mentioned towers according to the architect's dreams have dressed into the garments of ancient times. It reminds us of Hungary's Roman-style churches. In the cellar of the building there are rolling bookshelves, which were given as a donation in order to store the almost 100,000 volumes. In the Internet room on the first floor, students and teachers may take adventures in the world of information.

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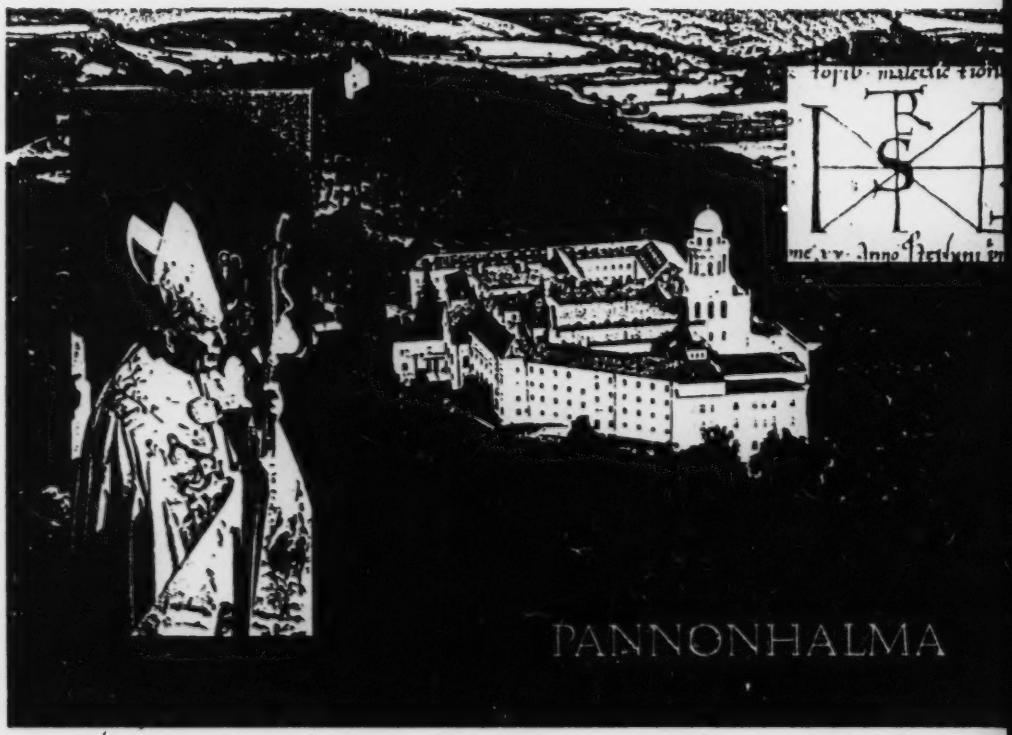

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A [illegible] Sephen's [illegible] missionaries from Italy and Bohemia [illegible] on the Holy Mount of Pannonia (Mons [illegible] Pannoniae) [illegible] years ago. It was to the [illegible] that St. Stephen, the first Hungarian king, entrusted the task of spreading the Christian faith and introducing the European culture in Hungary. In the Middle Ages the monastery, built in honour of [illegible] of the religion and Hungarian culture.

The monastery, which is the only functioning Benedictine abbey in Hungary, has been entirely restored to its former glory.

In 1996 Pannonhalma celebrated the thousandth anniversary of its foundation. During the year numerous ecclesistical and cultural programs were held, the climax being the visit of Pope John Paul II on 6th September 1996. This was the first time the Head of the Catholic Church visited the Hungarian Benedictine order.

Today approximately [illegible] people live and work in the different institutions of the monastery. This includes 60 monks [illegible] according to the Holy Rule of St. Benedict. One of the most important functions of order is teaching. About 350 boys live and study in the boarding secondary school of Pannonhalma. The abbey contains a theological college where the future Benedictines are trained for the ministry.

[illegible] church and crypt dating back to [illegible] situated in the middle of the abbey [illegible] historic sections open to the public. The [illegible] stands on the sight of the stone [illegible] back to the reign of St. Stephen [illegible] has been preserved in its original [illegible] and it's the only one of its kind in Hungary.

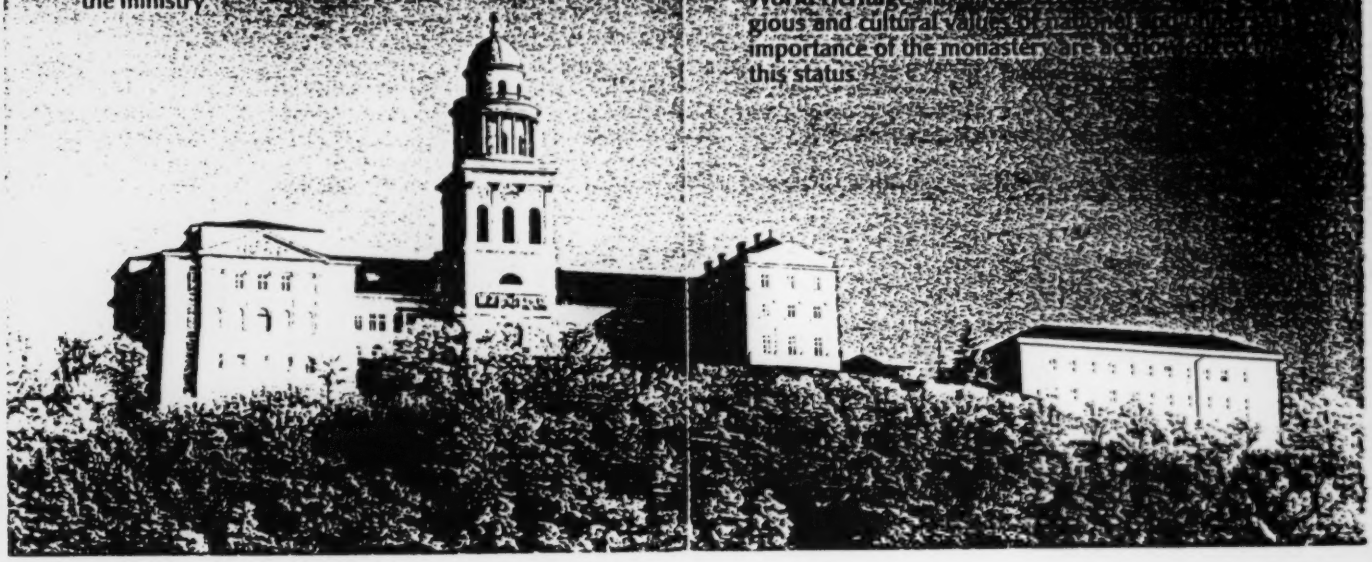
[illegible] Turkish invasion the monastery was [illegible] but restored in the first decades of the 18th [illegible] and the floor situated above [illegible] built at that time too. These are a [illegible] testimony of the Baroque style. These [illegible] monastery cannot be visited by the [illegible]

[illegible] approach the abbey your view is captivated [illegible] library built in the 1820's in classic [illegible] library houses an unequalled [illegible]

At various times during the year some of the magnificent and valuable objects of the monastery are on display in the exhibition hall, enriching the choice of [illegible]

[illegible] the abbey [illegible] commended as the [illegible] Virgin Chapel [illegible]

The Benedictine Abbey [illegible] immediate natural surroundings [illegible] World Heritage site since [illegible] gious and cultural values of national [illegible] importance of the monastery are acknowledged [illegible] this status.



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CIVIL LIBERTIES AND SOVEREIGNTY IN THE MODERN WORLD: CONSTITUTIONS AND CONVENTIONS IN EUROPE

(A Chapter for an unfinished book for use in a Civics or Modern European History Classroom.)

by

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Fulbright-Hays Summer Seminar Abroad
Poland and Hungary
June-July-August 2000

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CHAPTER __

CIVIL LIBERTIES AND SOVEREIGNTY IN THE MODERN WORLD: CONSTITUTIONS AND CONVENTIONS IN EUROPE

INTRODUCTION

Civil liberties in the United States are constitutionally protected and firmly "entrenched" in the Constitution as the fundamental law of the land. They were the product of the Federalist/Anti-Federalist debates, manifested in the form of a "declaration of rights . . . containing those principles which the government never can invade without open violation of the compact between them and the citizens."[1] *Rights in the U.S. tend to be absolutes, protected in the courts procedurally and substantively at every level of the judicial system.*[2] *Regardless of the demands of our heterogeneous, pluralistic society, rights in the U.S. begin with the individual. Indeed, James Madison suggested in the Tenth Federalist Paper that the lack of homogeneity positively protects the nation from a tyranny of the majority. This has become especially complicated as diversity issues have become more important in our modern society. Despite the fact that America is rarely described as a place where "individuals of all nations are melted into a new race of men,"*[3] *as it once was, and many disavow the melting pot's unifying vision as myth, diversity's impact on the American rights based system continues. The Bill of*

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[1] Murray Dry, editor, *The Anti-Federalist: Writings by the Opponents of the Constitution*, selections from Herbert J. Storing, ed., *The Complete Anti-Federalist* (Chicago: University of Chicago Press, 1985),123.
[2] Kathleen Mahoney, "Freedom of Expressions: Hate Propaganda, Pornography, and Section 1 of the *Charter*," in Denis N. Magnusson and Daniel A. Soberman., editors, *Canadian Constitutional Dilemmas Revisited* (Institute of Intergovernmental Relations, 1997), 80-82; Mary Ann Glendon, *Rights Talk: The Impoverishment of Political Discourse* (New York: Free Press, 1991) 4-7.
[3] Hector St. John de Crevecoeur, *Letters from an American Farmer*, Letter III, (1782), 12.

Rights protects individuals from the excesses of government, regardless of their origin or citizenship.

But rights issues do not always focus on the government's abridgement of the rights of citizens. Mary Ann Glandon argues that since World War II, an "American rights dialect" of absoluteness "promotes unrealistic expectations, heightens social conflict, and inhibits dialogue that might lead toward consensus, accommodation, or at least the discovery of common ground."[4] Because we focus on the individual's absolute rights, we limit our ability to find solutions to problems that arise when individual and group rights clash. In the United States the freedom of speech and expression is a fundamental right. For example, First Amendment protection of pornography and hate speech (propaganda) gives clear evidence to a growing debate surrounding limits on speech and the absolute right to expression. Pornographic materials depicting "whispering that she would ne'er consent, consented" are protected by the same First Amendment that protects the right of a Ku Klux Klan official to preach the Aryan gospel of hate on public access channels of local television cables to be broadcast to a diverse population, the majority of whom are their targets.[5]

Does pornography brutalize women? Does the hate filled propaganda of groups like the Klan, the Aryan Nation, or the neo-nazis in Skokie, Illinois, ultimately lead to the brutalization of the people they hate? Any trained marketer will acknowledge that recurring themes and word recognition can convince even the most intelligent that they

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[4] Glendon 8, 14

[5] Catherine A. MacKinnon, *Only Words* (Cambridge: Harvard University Press, 199); Ellen Alderman and Caroline Kennedy, *In Our Defense: The Bill of Rights in Action* (New York: Avon Books, 1991), 23-36.

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should buy things they absolutely do not need.[6] *This is not to say that all people can be influenced to act this way; nor does it mean that a person can be moved to commit completely immoral acts. It does suggest, however, the power of such propaganda to affect the judgement and actions of people is clearly possible. Can an individual right, in Ronald Dworkin's words, trump an act to protect an individual or group? How do we protect personal liberty in the "market place of ideas," clearly acknowledging the "clear and present danger" limits? How does the protection of these hate groups also protect the rights of marginal groups in our society who do not have the political or economic ability or assets to respond in the "market place"? Glendon argues that when absolute rights confront each other, they should not end up in the courts but in the legislatures where the people's representatives can decide."*[7]

As the Soviet Empire declined in the 1980s, the countries of Central Europe moved toward general liberalization within their governments, initiating economic, political, and cultural reforms. Moving to de-politicize and decentralize their economies, Central Europe increased its cooperation with the Western European family of nations, searching for economic cooperation and collective security. As the Soviet Union imploded, the countries of Central Europe moved to stabilize their political futures through collective security agreements, wrote constitutions that created unique governments, protected their basic civil liberties through constitutional safeguards and international treaties, and confirmed their desires to be part of the European Union. Exploring the changes that took place in Poland and Hungary, two of Central Europe's post-Soviet era success stories, as regards their constitutional efforts to protect civil

[6] Consider the reaction of the American public to women like Paula Jones, Monica Lewinsky and Linda Tripp. The fact that their appearance, not their actions, could become headlines argues the point

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liberties, will help us understand our own attempts at constitutional protections and the differences that exist between the American and European forms. It will also offer a different perspective on how to protect these liberties, using international agreements. Interestingly, these agreements offer new definitions of sovereignty that are often contrary to the existing American view.

I

Polack Potrafi! (A Pole can do it!)

Following a century of invasion by the Tatars and Teutonic Knights, Casimir the Great reunified Poland in the 14th century. Poland's political structures evolved during the 15th and 16th centuries, moving steadily towards a parliamentary system. The "Golden Freedom" began with the election the nation's kings at the end of the Jagiellon Dynasty in 1572. There followed periods of extended partition at the hands of the Russians, Prussians, and Austrians at the end of the 18th century. The Poles spent over a century attempting to reestablish their independence, finding moderate success only during the Napoleonic era (Duchy of Warsaw, 1807-1813), before being submerged into the Russian Empire. Poland gained its independence in 1918 only to suffer a modern partition at the hands of the Nazis and Soviets in 1939. Subsequently, Polish Jewry suffered the horrors of the Holocaust and the destruction of its Yiddish speaking minority; the Poles suffered through slave labor and other brutal treatment at the hands of her Nazi occupiers. The Soviet era began when the Red Army pushed the Germans out of Poland on their way to Berlin; this was an invasion that would not end until 1989.

Although initially not all Polish groups rejected the Communists, especially given the promise of jobs, social mobility, land reform, and education, the successes of

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Glendon 6

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"goulash socialism" created skilled, educated workers and a technology based intelligentsia that looked to the West, always dreaming of change. In the early 1950s, the Gomulko government came to power following the workers uprising in Poznan. It halted attempts at land collectivization on the countryside, improved relations with the Roman Catholic Church, and began managing its own affairs to a certain extent. By the 1970s Poles began traveling abroad, raising expectations as they learned to circumvent the rigid—and often ragged—control by the Soviets. Within this crucible of unrequited expectations for reform, the Solidarity union movement began in 1980-81. Unique to the Communist World and independent, this union of some ten million workers created an institutionalized opposition to the Communist regime. Intricately tied to the Roman Catholic Church by heritage and necessity, Lech Walesa's union enjoyed some initial success, retreated to the underground, clandestine world of revolutionary activity, and reemerged in the late 1980s as a pure political movement. Solidarity killed Communism in Poland, acting as the agent of radical change. However, it proved to be unprepared to lead in the new world of free markets. Its membership resisted the energy of the new emerging entrepreneurial class. They were often ill-prepared to deal with the politically resurgent intelligentsia who dominated the Warsaw faction of the union. The "Little Constitution" effectively shifted leadership from Gdansk to Warsaw. They were unable to control the political activity of the old communists turned social democrats (those liberal communists who had negotiated the transition and reforms). Finally, the leadership faced dissension in the public due the insecurities of a people who had lived for years under the

authoritarianism of the Soviet backed bureaucracy that supplied their needs. A new Constitution was in Poland's future.

Today, Poland enjoys membership in NATO, satisfying its age-old need for security. Additionally, it prepares itself for membership in the European Union, an arduous, three-to-five year task, requiring changes in over twenty-nine separate areas of Poland's economic and political sectors. On April 2, 1997, the Poles ratified a new Constitution. Reading this document, one can feel the years of frustrations suffered by the Poles, as they desperately moved to protect their basic freedoms in constitutional form.

Read the following excerpts from the Polish Constitution and answer the questions that follow. You will be asked to compare aspects of the Polish document with the U.S. Constitution that we read in class, looking to find a better understanding of our own document by inspecting that of another country.

THE CONSTITUTION OF THE REPUBLIC OF POLAND [8]

". . . Desiring to guarantee the rights of the citizens for all time, and to ensure diligence and efficiency in the work of public bodies. . . . ."

Chapter I
THE REPUBLIC
Article 1
The Republic of Poland shall be the common good of all its citizens.

Article 2
The Republic of Poland shall be a democratic state ruled by law and implementing the principles of social justice.

Article 4
Supreme power in the Republic of Poland shall be vested in the Nation.
The Nation shall exercise such power directly or through their representatives.

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[8] *The Constitution of the Republic of Poland*. Trans. Albert Pol and Andrew Caldwell (Warsaw: Sejm Publishing Office, 1997).

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Article 6
The Republic of Poland shall provide conditions for the people's equal access to cultural goods which are the source of the Nation's identity, continuity and development.

Article 8
The Constitution shall be the supreme law of the Republic of Poland.

Article 9
The Republic of Poland shall respect international law binding upon it.

Article 20
A social market economy, based on the freedom of economic activity, private ownership, and solidarity, dialogue and cooperation between social partners, shall be the basis of the economic system of the Republic of Poland.

Article 22
Limitations upon the freedom of economic activity may be imposed only by means of statute and only for important public reasons.

Chapter II
THE FREEDOMS, RIGHTS AND OBLIGATIONS OF PERSONS AND CITIZENS GENERAL PRINCIPLES

Article 35
The Republic of Poland shall ensure Polish citizens belonging to national or ethnic minorities the freedom to maintain and develop their own language, to maintain customs and traditions, and to develop their won culture.

1. National and ethnic minorities shall have the right to establish educational and cultural institutions, institutions designed to protect religious identity, as well as to participate in the resolution of matters connected with their cultural identity.

PERSONAL FREEDOMS AND RIGHTS

Article 39
No one shall be subjected to scientific experimentation, including medical experimentation, without his voluntary consent.

Article 40
No one may be subjected to torture or cruel, inhuman, or degrading treatment or punishment.

Article 45
Everyone shall have the right to a fair and public hearing of this case, without undue delay, before a competent, impartial and independent court.

Article 48

1. Parents shall have the right to rear their children in accordance with their own convictions.

Article 53

1. Freedom of faith and religion shall be ensured to everyone.

3. Parents shall have the right to ensure their children a moral and religious upbringing and teaching in accordance with their convictions.

6. No one shall be compelled to participate or not participate in religious practices.

Article 54

1. The freedom to express opinions, to acquire and to disseminate information shall be ensured to everyone.
2. Preventative censorship of the means of social communication and the licensing of the press shall be forbidden. Statutes may require the receipt of a permit for the operation of a radio or television station.

Article 57

The freedom of peaceful assembly and participation in such assemblies shall be ensured to everyone. Limitations upon such freedoms may be imposed by statute.

Article 58

1. The freedom of association shall be guaranteed to everyone.
2. Associations whose purposes or activities are contrary to the Constitution or statutes shall be prohibited. The courts shall adjudicate whether to permit an association to register or to prohibit an association from such activities.

Article 59

1. The freedom of association in trade unions, socio-occupational organizations of farmers, and in employers' organizations shall be ensured.
2. Trade unions and employers and their organizations shall have the right to bargain, particularly for the purpose of resolving collective disputes, and to conclude collective labour agreements and other arrangements.
3. Trade unions shall have the right to organize workers' strikes or other forms of protest subject to limitations specified by statute. For protections of the public interest, statues may limit or forbid the conduct of strikes by specified categories of employees or in specific fields.

ECONOMIC, SOCIAL AND CULTURAL FREEDOMS AND RIGHTS

Article 64

1. Everyone shall have the right to ownership, other property rights and the right of succession.

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Article 65

1. Everyone shall have the right to safe and hygienic conditions of work. The methods of implementing this right and the obligations of employers shall be specified by statute.
2. An employee shall have the right to statutorily specified days free form work as well as annual paid holidays; the maximum permissible hours of work shall be specified by statute.

Article 67

1. The citizen shall have the right to social security whenever incapacitated for work by reason of sickness. . . .

Article 68

1. Everyone shall have the right to have his health protected.
2. Equal access to health care services . . . shall be ensured by public authorities to citizens. . . .

Article 69

Public authorities shall provide. . .aid to disabled persons. . . .

Article 70

Everyone shall have the right to education.

Chapter III
SOURCES OF LAW

Article 87

1. The sources of universally binding law of the Republic of Poland shall be: the Constitution, statutes, ratified international agreements, and regulations.
2. Enactments of local law issued by the operation of organs shall be a source of universally binding law of the Republic of Poland in the territory of the organ issuing such enactments.

Article 90

1. The Republic of Poland may, by virtue of international agreements, delegate to an international organization or international institution the competence of organs of State authority in relation to certain matters.

DISCUSSION & STUDY QUESTIONS

1. CIVIL LIBERTIES. (See Articles 39, 40, 53, 54, 57, 58, 59, & 64 to answer the following.)
   A. Where did the framers of the Polish Constitution place their protections for civil liberties? What form do these protections take (negative or affirmative)? How are these protections similar to the U.S. form? How are they different?

Might one make the argument that they are more statutory than fundamental in nature?

B. Reflect on Articles 53, 54 and 57. Compare these articles with First Amendment of the U.S. Constitution in the Bill of Rights. Given our readings, are there any real differences between the stated Polish protections and the limitations placed on the First Amendment by U.S. Courts? Where might you find protections like those enumerated in Articles 39 and 40 of the Polish Constitution in the U.S. Constitution? Why do you suppose the Poles decided to insert these articles as they are written? Might there be a danger in listing protected rights to an extreme?

2. DEMOCRACY, MARKETS, and ENTITLEMENTS (See Articles 20, 59, 64, 65, 67, 68, & 69 to answer the following questions.)
   A. The Polish Constitution announces that Poland is fundamentally tied to a market economy, protecting the rights of citizens to own property privately and radically breaking from the Marxist past. Is the Constitution the place to make such a statement? What will happen, do you suppose, if another economic system evolves? Would this change the Constitution's protected rights?
   B. Read Articles 59, 65, 67, 68, & 69. How are these rights different from the protections to civil liberties? If they are affirmative rights, what kinds of obligations do they place the government under? If they are "rights," where will they be protected? What is Professor Glendon's view of this? Where do you think these issues should be decided—in the courts or in the legislatures?
   C. Article 65 promises "statutorily specified days free form work. . . annual paid holidays [and]. . . maximum permissible hours of work. . . specified by statute." Does this sound like a free market economy? What happens if someone wants to forgo a vacation in order to make more money? Must they obey a "vacation law"? Why do you suppose these articles are in this Constitution?

3. CRITICAL THINKING: Although Poland's history offers a rich parliamentary tradition, the Solidarity movement in the 1980s opened the door to change unparalleled in the country's history. Moving from the command economy of the Soviet era, Poland greeted the realities of political democratic-republicanism, limited constitutional government, and a free market place with open arms.

   Project: You are an advisor to the new Minister of Education. The Minister wants to know how these changes—a new Constitution, political multi-party democracy, and a free market economy based on the forces of the supply and demand, driven by the central motivations of greed and avarice—affect the teaching of Civics (government) throughout the country. No longer does the Communist Party decide what is best for the individual. Now people must learn to be responsible for themselves without the promise of lifetime employment, the guarantee of fixed prices, and the ordering of civic responsibility. Give the Minister three suggestions for programs in the schools (you choose the grade level—elementary or secondary), designing your ideas to socialize the children to

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understand and internalize the new freedoms and their implied responsibilities of citizenship. Can you feel the importance of the decisions you are about to make?

N.B. These questions may be applied to the section on Hungary as well: simply change the country name and apply the questions to the comparable articles in the Hungarian Constitution in Part II.

II

From the time Arpad led the Magyar peoples to the Carpathians in the ninth century until the sixteenth century, Hungary has dominated the heart of Europe. Prospering along the banks of the Danube, the Hungarians remained independent for six-hundred years. Following their defeat at the hands of the Turks in 1526, the Hungarians found themselves caught between the growing power of the Ottoman and Austrian Empires. Central and southern Hungary found itself dominated by the Ottomans, while "royal Hungary" submitted to the Habsburgs. In the 1860s, Hungary reacquired its status of as a kingdom within the Austro-Hungarian empire, enjoying an unprecedented period of peace and prosperity. This "golden age" lasted until the outbreak of World War I. Here began the tragedy of modern Hungary; it was a tragedy produced by the Treaty of Trianon, one of the so-called five treaties of Versailles. Following Trianon, a Hungarian could truthfully state that "Hungary is a country surrounded by itself." Losing sixty percent of its lands—today's modern Croatia and its port of Dubrovnik, Austria, Czech Republic, Slovakia, Ukraine, Romania (Transylvania), Serbia, and Slovenia—Hungary charted a course to retrieve its lost dominion. This course led the country from the disaster of World War II to the era of the Warsaw Pact.

Losing land and people (thousands emigrated to the West), Hungary looked to regain its lands and people. Viewing the losses of Trianon as temporary (as well as

unfair), the Hungarian government and its military leadership chose to side with Adolph Hitler, another loser by the Versailles Treaty. They declared war upon the Soviet Union in June 1941 and found themselves at war the United States, Great Britain, France and the Soviet Union by the end of the year. At war's end, a vanquished Hungary returned to her post-Trianon borders, and, more significantly, become part of the Soviet Bloc. The Hungarians enjoyed several years of relative political and economic freedom, but then suffered through five years of Stalinist terror from 1948 through 1953. Following Stalin's death, the country experienced a period of "decompression" leading to the eventful days of the Hungarian Revolution in 1956.

Watching the end of the Allied occupation of Austria in 1955, the Hungarians, themselves a defeated foe like Austria, began arguing that they, too, should be a free and neutral land. At the same time, Poland embarked upon a more autonomous route. The Hungarians cheered these reforms, bemoaning their own position. They elected a new reformist government under Imre Nagy in 1956, who demanded even more freedom than those given the new Gomulka government in Poland. Beginning on October 23, 1956, Nagy led a nationalist uprising. He reached out to the non-communist groups in the country and called for the withdrawal of Soviet troops from Hungary. On November 4, 1956, the Soviets invaded, brutally responding to the Hungarian people, ousting Nagy and installing Janos Kadar, a more malleable puppet. Unfortunately, the Suez Crisis diverted international attention away from the Danube and the bravery of the Hungarian people who expected the United States to support

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their revolution. This support never materialized, and Hungary returned to the totalitarian treatment of their Soviet masters.

During the 1980s political activity increased as Soviet domination dwindled. Leaders of the 1956 revolution returned from prison, becoming more vocal as glasnost became the norm. The forces of modernity began the transition with the 1985 Party Congress. They restructured the Politburo, selected a new Prime Minister (Karoly Grosz), and laid the groundwork for new economic reforms complete with a hybrid command-market economy. Already the society's political future tended toward a republican form of government, and on October 23, 1989 (note the date!), the new Republic was born. The Constitution of 1949 was amended, a new government constituted, and a parliament seated. In 1990 the people of Hungary elected a relatively inexperienced parliament to power; by 1994 many of the old communists returned to power, this time within the constraints of representative democracy.

Unique among its neighbors in Central Europe, Hungary "surrounds itself," globally with fully twenty-five percent of all Hungarians living abroad by choice. This historic phenomenon began in 1849 when the first organized emigration took place following the liberal revolutions of Europe led famously by Lajos Kossuth. Between 1880 and 1914, nearly two million Hungarians departed for the United States, contributing greatly to the general immigration into the United States at the turn of the century. Indeed, there are more Hungarians in Cleveland, Ohio, than there are in most cities in Hungary. While one in four Hungarians who emigrated to the U.S. returned, the numbers who remained abroad are staggering when one considers

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that today there are some ten million Hungarians living in Hungary with another three and a half million living abroad. The early emigrations ended with World War I as the United States moved to demand "loyalty decisions" from its new-comers, while tightening immigration requirements in the post-Versailles period. Emigration picked up again during the Cold War, with nearly two hundred thousand Hungarians departing immediately after the 1956 Revolution. The Hungarians feel an affinity for their brethren, a point not to be missed in their Constitution.

Hungary, like Poland, immediately joined NATO, satisfying a perceived need for collective security. She privatized her markets early on, choosing to accept the pain of change and moving swiftly to comply with the dramatic changes required for entrance into the European Union. Finally, the Hungarians made sure that after years of outside domination, that all Hungarians might enjoy the protections of liberty within their Constitution, amending the 1949 document rather than writing a new one. They decided to wait until the dust of liberation had settled.

Again, read the following excerpts from the Hungarian Constitution and answer the questions that follow.

ACT XX OF 1949 - THE CONSTITUTION OF THE REPUBLIC OF HUNGARY[9]

In order to facilitate a peaceful political transition to a constitutional state, establish a multi-party system, parliamentary democracy and a social market economy, the Parliament of the Republic of Hungary hereby establishes the following text as the Constitution of the Republic of Hungary, until the country's new Constitution is adopted.

Chapter I
General Provisions

[9] *Act XX of 1949-The Constitution of the Republic of Hungary*. Available: http://www.meh.hu/nekh/Anglo/6-1-1.htm (23 July 2000).

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Article 1

The State of Hungary is a republic.

Article 2

1. The Republic of Hungary is an independent, democratic constitutional state.
2. In the Republic of Hungary supreme power is vested in the people, who exercise their sovereign rights directly and thorough elected representatives.

Article 3

1. In the Republic of Hungary political parties may be established and may function freely, provided they respect the Constitution and laws established in accordance with the Constitution.
2. Political parties shall participate in the development and expression of the popular will.

Article 4

Labor unions and other representative bodies shall protect and represent the interests of employees, members of co-operatives and entrepreneurs.

Article 6

3. The Republic of Hungary bears a sense of responsibility for the fate of Hungarians living outside its borders and shall promote and foster their relations with Hungary.

Article 7

1. The legal system of the Republic of Hungary accepts the generally recognized principles of international law, and shall harmonize the country's domestic law with the obligations assumed under international law.

Article 8

1. The Republic of Hungary recognizes inviolable and inalienable fundamental human rights. The respect and protection of these rights is a primary obligation of the State.
2. In the Republic of Hungary regulations pertaining to fundamental rights and duties are determined by law; such law, however, may not restrict the basic meaning and contents of fundamental rights.

Article 9

1. The economy of Hungary is a market economy, in which public and private property shall receive equal consideration and protection under the law.
2. The Republic of Hungary recognizes and supports the right to enterprise and the freedom of competition in the economy.

Article 11

Enterprises and economic organizations owned by the State shall conduct business in such manner and with such responsibilities as defined by law.

Article 13

1. The Republic of Hungary guarantees the right property.

Article 17

The Republic of Hungary shall provide support for those in need through a wide range of social measures.

Article 18

The Republic of Hungary recognizes and shall implement the individual's right to a healthy environment.

The Constitutional Court

Chapter V

The Parliamentary Ombudsman for Civil Rights and the Parliamentary Ombudsman for the Rights of National and Ethnic Minorities

Article 32/B

1. The Parliamentary Ombudsman for Civil Rights is responsible for investigation or initiating the investigation of cases involving the infringement of constitutional rights which come to his attention and initiating general or specific measures for their remedy.
2. The Parliamentary Ombudsman for the Rights of National and Ethnic Minorities is responsible for investigation or initiating the investigation of cases involving the infringement of the rights of national or ethnic minorities which come to his attention and initiating general or specific measures for their remedy.
3.
4. The Parliamentary Ombudsmen for Civil Rights and for the Rights of National and Ethnic Minorities shall be elected by a majority of two-thirds of the votes of the Members of Parliament, based on the recommendation made by the President of the Republic. The Parliament may also elect special Ombudsmen for the protection of individual constitutional rights.

Chapter XII

Fundamental Rights and Duties

Article 54

1. In the Republic of Hungary everyone has the inherent right to life and to human dignity. No one shall be arbitrarily denied of these rights.
2. No one shall be subject to torture or to cruel, inhuman or humiliating treatment or punishment. Under no circumstances shall anyone be subjected to medical or scientific experiments without his prior consent.

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Article 55

1. In the Republic of Hungary everyone has the right to freedom and personal security; no one shall be deprived of his freedom except on the grounds and in accordance with the procedures specified by law.

Article 57

1. In the Republic of Hungary everyone is equal before the law and the right to have the accusations brought against him, as well as his rights and duties in legal proceedings, judged in a just, public trial by an independent and impartial court established by law.
2. In the Republic of Hungary no one shall be considered guilty until a court has rendered a final legal judgment determining criminal culpability.
3. Individuals subject to criminal proceedings are entitled to legal defense. . . .

Article 60

1. In the Republic of Hungary everyone has the right to freedom of thought, freedom of conscience and freedom of religion.
2. This right shall include the free choice or acceptance of a religion or belief. . . .
3. The church and State shall operate in separation in the Republic of Hungary.

Article 61

1. In the Republic of Hungary everyone has the right to freely express his opinion, and furthermore to access and distribute information in public interest.
2. The Republic of Hungary recognizes and respects the freedom of the press.
3. A majority of two-thirds of the votes of the Members of Parliament present is required to pass the law on the public access to information of public interest and the laws on the freedom of the press.

Article 62

1. The Republic of Hungary recognizes the right to peaceful assembly and shall ensure the free exercise thereof.
2. A majority of two-thirds of the votes of the Members of Parliament present is required to pass the law on the right of assembly.

Article 63

1. On the basis of the right of assembly, everyone in the Republic of Hungary has the right to establish organizations whose goals are not prohibited by law and to join such organizations.

Article 66

1. The Republic of Hungary shall ensure the equality of men and women in all civil, political, economic, social and cultural rights.

Article 67

2. Parents have the right to choose the form of education given to their children.

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Article 68

1. The national and ethnic minorities living in the Republic of Hungary participate in the sovereign power of the people: they represent a constituent part of the State.
2. The Republic of Hungary shall provide for the protection of national and ethnic minorities and ensure their collective participation in public affairs, the fostering of their cultures, the use of their native languages, education in their native languages and the use of names in their native languages.
3. The laws of the republic of Hungary shall ensure representation for the national and ethnic minorities living within the country.
4. National and ethnic minorities shall have the right to form local and national bodies for self-government
5. A majority of two-thirds of the votes of the Members of parliament present is required to pass the law on the rights of national and ethnic minorities.

Article 70/A

1. The Republic of Hungary shall respect the human rights and civil rights of all persons in the country without discrimination on the basis of race, color, gender, language, religion, political or other opinion, national or social origins, financial situation, birth or an any other grounds whatsoever.
3 The Republic of Hungary shall endeavor to implement equal rights for everyone through measures that create fair opportunities for all.

Article 70/B

2. Everyone has the right to equal compensation for equal work, without any discrimination whatsoever.
3. All persons who work have the right to an income that corresponds to the amount and quality of work they carry out.
4. Everyone has the right to leisure time, to free time and to regular paid vacation.

Article 70/C

1. Everyone has the right to establish or join organizations together with other with the objective of protecting his economic or social interests.
2. The right to strike may be exercised within the framework of the law regulating such right.
3. A majority of two-thirds of the votes of the Members of Parliament present is required to pass the law on the right to strike.

Article 70/E

1. Citizens of the Republic of Hungary have the right to social security; they are entitled to the support required to live in old age, and in the case of sickness, disability, being widowed or orphaned and in the case of unemployment through no fault of their own.

Article 70/F

1. The Republic of Hungary guarantees the right of education to its citizens.

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Article 70/G

1. The Republic of Hungary shall respect and support the freedom of scientific and artistic expression, the freedom to learn and to teach
2. Only scientists are entitled to decide in questions of scientific truth and to determine the scientific value of research.

Article 70/K

Claims arising from infringement on fundamental rights, and objections to the decisions of public authorities regarding the fulfillment of duties may be brought before a court of law.

Chapter XV
Final Provisions

Article 77

1. This Constitution is the supreme law of the Republic of Hungary.

DISCUSSION & STUDY QUESTIONS

1. NATION & ETHNICITY See Articles 6, 32, & 68 to respond to the following questions.
   A. Given the "sense of responsibility" the framers of the Hungarian Constitution express for the "fate of Hungarians" living outside its borders, answer the following:
      - Are these Hungarians ethnic Hungarians living in areas formerly part of the Kingdom of Hungary prior to the dreaded Treaty of Trianon, or are they all the people who traditionally lived in the kingdom—Croats, Slovenians, Slovaks, Serbs, and so on?
   B. How have the Hungarians defined their state? Have they used the traditional Westphalian model, using physical borders to label all people living within those borders as Hungarians? Or, is Hungary defined as a particular people? What are the positives and negatives to defining a state in ethnic terms and in geographic terms? Do you see this happening in other areas of the world? Given our discussions about the Balkans in the twentieth century, what dangers do you see in ethnic definitions? Is this an issue in the U.S. today? How are discussions in America about multiculturalism and ethnic diversity similar?
   C. Trianon drew new boundaries for the old kingdom of Hungary. What kinds of questions are raised if Hungarians living in Serbia, Croatia, Slovakia, and so on, want to return their homes to the Hungarian homeland? Might this be construed to be a civil right? Again, consider the problems in the Balkans. Do the Serbs in living in Bosnia have any sort of legal connection with the Serbs living in Yugoslavia?
2. CIVIL LIBERTIES Read Articles 61, 62, & 63 to answer the following questions.
   A. Each of these Articles protects basic human rights. Each contains a phrase which reads, "A majority of two-thirds of the votes of the Members of

Parliament present is required to pass the law. . . " deviating from the right. Does this coincide with the rights culture that has developed in the United States?

B. Does the U.S. abridge such rights? How? Do you agree with this legislative right of governance or do you believe another branch of government should initiate such activities?

Think about these issues as you read the next section of the chapter on European efforts to collectively protect civil liberties and human rights.

III

While touring the Holocaust Museum in Washington, D.C., Professor R. Kent Newmyer commented that something like the Holocaust could only happen in a country (Germany) that had a constitution that did not limit the power of the central government. Having just concluded series of lectures on the Bill of Rights, Newmyer again underscored the importance of the American Bill of Rights to the protection of our individual liberties by comparing our own twentieth-century experiences with those of Germany in the 1930s. "Had they had a Constitution that limited the power of the central government to abridge speech, protecting their right to speak out, to defend their beliefs and ways of life, that would have made all the difference. They had no such rights; they had no such tradition."[10]

If the effect of the museum on our group was sobering, the impact of the Nazi oppression and the Holocaust on the peoples of Europe in the 1940s tests our ability to comprehend. One readily understands why the Council of Europe moved to establish a framework of rights, protecting minorities in the member states from ever having to live through such a period again. Modeling their statement upon the United Nations Declaration of Human

[10] Professor Newmeyer was a visiting professor at the James Madison Foundation Fellowship Summer Institute for a week in July 1992.

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Rights, the Europeans drafted their document in 1949, signing it into being in 1950.[11] The purpose of this European Convention for the Protection of Human Rights and Fundamental Freedoms (ECHR) was to create "regimes of human rights," providing basic protection for all individuals. The enforcement machinery of the convention would be the European Court on Human Rights based in Strasbourg. Although the court's design is not coercive, it acts in an appellate capacity, purposely pursuing a "teleological . . . approach to interpretation which has allowed substantive rights to develop," covering areas unthought of in 1949.[12] The Court's purpose is to persuade member states through consensus building to find resolutions to rights violations. In the end it is the member-state's decision the extent to which it will change its laws or decisions. The idea that a court sitting outside the United States, holding the legitimate authority to make decisions that impact federal or state legislative, executive, or judicial actions, is incomprehensible to an American. Civil liberties are protected most significantly in the Bill of Rights, enjoying the status of fundamental law, a powerful position in our tradition. But today, international rights instruments like the ECHR offer individuals and groups protection from the excesses of their "sovereign governments" within an international framework of protections. Indeed, the framers of the new Bosnian Constitution, drafted during the Dayton Peace Accords, fundamentally connects the protection of civil liberties to the "rights and freedoms provided . . . in the international agreements listed in Annex I" of the Constitution. Beyond those enumerated rights, Annex I of the Bosnian Constitution contains fifteen European human rights agreements and conventions which the Bosnians

[11] Helen Fenwick, *Civil Liberties*, 2d edition (London: Cavendish Publishing Limited, 1998), 17. The United Nations adopted their Declaration in December 1948.
[12] Ibid

must "remain or become party to."[13] The framers required Bosnia to join the European family of nations, following the general trend of rights protection. These include the 1949 and 1977 Geneva Conventions, the ECHR, the 1966 International Covenant on Civil and Political Rights, the 1992 European Charter for Regional or Minority Languages, and the 1994 Framework Convention for the Protection of National Minorities.

The world today seems to be moving in the direction of regional free trade agreements and collective security. Organizations like the United Nations and the European Union offer protections and support to their member nations, including in areas like civil liberties. Both Poland and Hungary enjoy full membership in NATO and have applied for full membership into the European Union. They are also signatories of the ECHR and most of its protocols. Read the excerpts from this great civil liberties document and consider the effects it has on sovereignty issues and the changing nature of the Westphalian state.

THE EUROPEAN CONVENTION ON HUMAN RIGHTS[14]

The Governments signatory hereto, being Members of the Council of Europe,

Considering the Universal Declaration of Human Rights proclaimed by the General Assembly of the United Nations on 10 December 1948,

Considering that the aim of the Council of Europe is the achievement of greater unity between its Members and that one of the methods by which the aim is to be pursued is the maintenance and further realization of Human Rights and Fundamental Freedoms,

Reaffirming their profound belief in those Fundamental Freedoms which are the foundation of justice and peace in the world and are best maintained on the one hand

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[13] *Constitution of Bosnia Herzegovina*, II.3.4. *Agreement on Human Rights*, I.1-14. These documents are Annexes A and B to this essay.

[14] *The European Convention on Human Rights*. Available: http://worldpolicy.org/americas/treaties/echr.html (15 October 2000).

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by an effective political democracy and on the other by a common understanding and observance of the Human Rights upon which they depend.

Being resolved, as the Governments of European countries which are like-minded and have a common heritage of political traditions, ideals, freedom and the rule of law to take the first steps for the collective enforcement of certain of the Rights stated in the Universal Declaration,

Have agreed upon as follows:

ARTICLE 1

The High Contracting Parties shall secure to everyone within their jurisdiction the rights and freedoms defined in Section I of this Convention.

SECTION 1

ARTICLE 2

1. Everyone's right to life shall be protected by law.

ARTICLE 3

No one shall be subjected to torture or to inhuman or degrading treatment or punishment.

ARTICLE 4

1. No one shall be held in slavery or servitude.

ARTICLE 5

1. Everyone has the right to liberty and security of person.

   No one shall be deprived of his liberty save in the following cases in accordance with a procedure prescribed by law.

ARTICLE 6

1. In the determination of his civil rights and obligations or of any criminal charge against him, everyone is entitled to a fair and public hearing within a reasonable time by an independent and impartial tribunal established by law. Judgement shall be pronounced publicly by the press and public may be excluded from all or part of the trial in the interest of morals, public order or national security in a democratic society, where the interests of juveniles or the protection of the private life of the parties so require, or the extent strictly necessary in the opinion of the court . . . would prejudice justice.
2. Everyone charged with a criminal office shall be presumed innocent until proved guilty according to law.

ARTICLE 8

1. Everyone has the right to respect for his private and family life, his home and his correspondence.
2. There shall be no interference by a public authority with the exercise of this right except such as is in accordance with the law and is necessary in a democratic society in the interests of national security, public safety or economic well-being of the country. . . .

ARTICLE 9

1. Everyone has the right to freedom of though, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief, in worship, teaching, practice and observance.
2.

ARTICLE 10

1. Everyone has the right to freedom of expression. . . . This article shall not prevent States from requiring the licensing of broadcasting, television or cinema enterprises
2. The exercise. . . may be subject to such formalities, conditions, restrictions or penalties as are prescribed by law and are necessary in a democratic society, in the interests of national security, territorial integrity or public safety, for the prevention of disorder or crime, for the protection of health or morals, . . . or for maintaining the authority and impartiality of the judiciary.

ARTICLE 13

Everyone whose rights and freedoms as set forth in this Convention are violated shall have an effective remedy before a national authority notwithstanding that the violation has been committed by persons action in an official capacity.

SECTION II

ARTICLE 19

To ensure the observance of the engagements undertaken by the High Contracting Parties in the present Convention, there shall be set up:

1. A European Commission of Human Rights hereinafter referred to as 'the Commission';
2. A European Court of Human Rights, hereinafter referred to as 'the Court."

SECTION III

ARTICLE 25

1. The Commission may receive petitions. . . from any person, non governmental organization or group of individuals claiming to the victim of a violation by one of the High Contracting Parties of the rights set forth in this Convention, providing that the High Contracting Party against which the complaint has been lodged has declared that it recognizes the competence of the Commission to receive such petitions.

ARTICLE 26

The Commission may only deal with the matter after all domestic remedies have been exhausted, according to the generally recognized rules of international law. . . .

SECTION IV

ARTICLE 45

The jurisdiction of the Court shall extend to all cases concerning the interpretation and application of the present Convention which the High Contracting Parties or the Commission shall refer to it. . . .

ARTICLE 50

If the Court finds that a decision or a measure taken by a legal authority or any other authority of a High Contracting Part, is completely or partially in conflict with the obligations arising from the present convention. . . the decision of the Court shall, if necessary, afford just satisfaction to the injured party.

ARTICLE 52

The judgement of the Court shall be final.

ARTICLE 53

The High Contracting Parties undertake to abide by the decision of the Court in any case to which they are parties.

SECTION V

ARTICLE 64

Any State may . . . make a reservation in respect of any particular provision of the Convention. . . . Reservations of a general character shall not be permitted under this article.

DISCUSSION AND STUDY QUESTIONS

I GLOBALIZATION & COLLECTIVE SECURITY

A. In a paragraph write a definition of sovereignty as you understand it given your readings on Federalism in the U.S. Constitution. In the U.S. tradition, sovereignty has been a contentious issue, ranging from the states rights, strict construction of "dual federalism" to the broad nationalist construction of cooperative federalism. Here the discussion revolves around the powers of the States and the central government. However, within your definition of

sovereignty, can you imagine a time when a foreign court might make a decision that affects the protection of a United States citizen's civil liberties in the U.S.?

B. Read articles 8 & 9 of the Polish Constitution, articles 7 & 77 in the Hungarian Constitution, and II.2.2 of the U.S. Constitution to answer the following questions. What is fundamental law? By signing the ECHR, have Poland and Hungary given up sovereignty or have they simply extended the protections of civil liberties in their countries through international agreements? Are there articles in the ECHR that protect a member nation's sovereign prerogatives? How binding do you suppose international agreements are? Can you imagine a time when the Security Council of the United Nations might direct the United States to pay its back debts or send humanitarian aid and personnel to some part of the world? How binding is a treaty once accepted by the Senate?

C. John Marshall wrote that the "constitution is either a superior, paramount law, unchangeable by ordinary means, or it is on a level with ordinary legislative acts, and like other acts, is alterable when the legislature shall please to alter it."[15] When the President of the United States negotiates an international treaty, and the Senate ratifies it, how binding is that treaty? Does it become a kind of fundamental law? Is this any different than signing the ECHR? Why do you suppose the United States has not ratified a similar United Nations document?

2. Critical Thinking. In the post-Nuremburg era the protection of civil liberties have taken center stage in world politics. "Never Again," is the rallying cry of those determined that the horrors of the Holocaust would never happen again. Yet, despite the work of the United Nations, the European family of nations, and the non governmental organizations like Amnesty International, the collective forces security and support seen in the United Nations, the European Union, NATO, and other organizations, the centrifugal forces of nationalism continue to abridge the rights of minorities in the most egregious ways. Having read excerpts from two Central European Constitutions and the ECHR, what is your solution to this problem? Does it begin with limited governments designed to protect the rights of the individual? Should we be moving toward collective security to find solutions? Does it begin, perhaps, with education, full stomachs, and jobs? Remove yourself from the "box" and find a solution or two. Remember, this is an issue of great complexity. Some say that national sovereignty is the single most volatile issue in the world today. Is the answer economic, political, or social?

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[15] *Marbury v. Madison* 5 US (1 Cranch) 137 (1803).

NATIONALISTIC ELEMENTS IN THE MUSIC OF

CHOPIN, LISZT, BARTÓK, AND KODÁLY

by

Karen J. Hom, Ed.D.

Fulbright-Hays Summer Seminar
Poland and Hungary
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I. Introduction

A. Objectives and Goals
B. Strategies and Materials
C. Questions/Queries
D. Evaluation/Assessment
E. Summary of Supportive Activities Applicable to the Project

II. Background

III. Poland - The Music of Chopin

IV. Hungary - The Music of Liszt

V. Hungary - The Music of Bartók and Kodály

VI. Conclusion

I. INTRODUCTION

Objectives and Goals

1. Cultural enrichment at the mid-level world history and fine arts curriculum and university educational curriculum through the use of Polish and Hungarian music.
2. Comprehension of the nationalistic elements utilized in the music of Chopin, Liszt, Bartók, and Kodály.
3. Relationship between the history of Poland and Hungary and its effect on the composers previously mentioned.

Strategies and Materials

1. Lecture and discussion on the background of the Polish and Hungarian composers followed by the musical genres produced by Chopin, Liszt, Bartók, and Kodály.
2. Film slides, transparencies, brochures, books, and pamphlets for the audience's perusal.
3. Compact disc listening of musical examples.
4. Lecture-recital by the instructor on the piano.

Question/Queries

1. What are the nationalistic elements in the music of Chopin, Liszt, Bartók, and Kodály?
2. How did these composers show nationalistic qualities in their music?

3. How did these elements relate to the history of their countries?
4. What are some musical examples that demonstrate that these composers were influenced by their country's history?

Evaluation/Assessment

1. Student response and oral participation on the topic covered in this unit.
2. Written essay on the nationalistic elements in the music of Chopin, Liszt, Bartók, and Kodály with citations of specific historical and musical examples.

Summary of Supportive Activities Applicable to the Project

Through the tutelage of the executive directors of the Polish and Hungarian Fulbright Commissions, Mr. Andrzej Dakowski and Dr. Huba Brückner, and their assistants, Ms. Ola Augustyniak, Ms. Annamária Sas, and Ms. Klara Szita, I was able to compile data, visit museums, and attend concerts which focused on my area of study. Though I spent only three weeks in each country, I received a wealth of educational materials and I was able to participate in the following activities:

Poland - Warsaw

1. Chopin Museum
2. Church of the Holy Cross - site where Chopin's heart is buried (Chopin's sister, Louise, brought it back from Paris).

Poland - Zelazowa Wola

Chopin's birthplace and piano recital by Professor Jósef Stompel

Hungary - Budapest

1. Open air concert at Vajdahunyad Castle by the Hungarian Virtuosi Chamber Orchestra
2. Kerepesi Cemetery - Franz Erkel's grave, contemporary of Liszt and composer of Hungarian opera and the national anthem
3. Liszt and Kodály museums (Pest side) and Bartók Memorial House (Buda side). The latter was where the composer lived from 1932-40.
4. Esztergom Cathedral - site of Liszt's Missa Solemnis (Grand Mass) which was surrounded with controversy
5. Lecture - "A Component of the Hungarian Culture: Music" by Mr. Tamás Daróci Bárdos, composer and conductor
6. Opera House - Statues of Liszt and Erkel

Pecs

7. Plaque of Bartók concert at our hotel

Kecskemét

8. Kodály Institute (a former Franciscan monastery). Cathedral bells of the Háry János Suite.

In both Poland and Hungary, I was able to share my research data and piano skills by performing mini-lecture-recitals on four different occasions. The piano music of Chopin (Grande Valse Brilliante, Op. 18), Liszt (Consolation, No. 1) and Bartók ("Bear Dance") were performed. These were memorable moments since I purchased music on the trip but did not have access for piano practice. It was fulfilling to apply my newly acquired knowledge to my "work in progress" with fellow Fulbrighters, executive directors, and assistants. What was most miraculous is that these musical events were serendipitous.

II. BACKGROUND

Of the composers mentioned in this project, two represent musical giants of the Romantic Era, and two exemplify musical leadership during the twentieth century. Chopin (1810-1849) and Liszt (1811-1886) clearly epitomize the national character of their respective countries, Poland and Hungary. Bartók (1881-1945) and Kodály (1882-1967) are synonymous with Hungarian folk music.

Chopin's short life was centered in Vienna then Paris after he left Warsaw in 1830 with the impending Russian domination of Poland. He stayed in Germany for a short time. Chopin's reputation throughout Europe was almost exclusively tied to piano music and today, he is often referred to as the "poet of the piano." Because of the frailty of his health and inability to serve in the Polish military, Chopin expressed his nationalistic spirit through his music. His body is buried in Père Lachaise Cemetery (Paris) with an urn of Polish soil given to him when he left Poland. His heart, as previously mentioned, is buried in the Church of the Holy Cross (Warsaw).

Liszt, the dazzling virtuoso of the piano, was born in Raiding, Hungary. As a child prodigy, Liszt traveled to the cultural capitals of Vienna and Paris, and later, London. In his concert career, he traveled extensively in Europe, including Russia. His charismatic personality mesmerized the entire European continent and he revolutionized the current positioning of today's pianists on stage with the silhouette stance. Liszt was well-versed in classical literature and he was the author of many articles and books about conducting and music criticism. Though he lavished a hedonistic lifestyle,

Liszt also possessed a meditative, and rather spiritual nature, which displayed his contradictory personality. He died in Bayreuth, Bavaria, as an international figure.

Bartók was born in Nagyszentmiklós, Hungary (Transylvania). He studied at the Liszt Academy in Budapest and later became a piano teacher at his alma mater. During his lifetime, Bartók's stature as a composer did not receive much enthusiasm except for a small group of ardent supporters. He left Hungary in 1940 for New York due to the outbreak of World War II. In America, he lived modestly with a research grant through Columbia University and his body, ravaged by leukemia, took its toll. After his death, his musical works were performed widely throughout America and his remains were brought back to Budapest in 1988.

Kodály was born in Kecskemét, Hungary, and he developed a close professional as well as personal relationship with Bartók since both composers attended the Budapest Conservatory. Kodály's leanings were musically academic and in 1906 he received his doctorate from the University of Budapest. In 1930, the Hungarian government conferred the Order of Merit to him. During the war, pressure was placed upon him since he had a Jewish wife. He was actively involved in The Resistance and his sterling reputation saved him from further

persecution. After the war, Kodály served on the National Arts Council, the National Assembly, and on the directorship for the Academy of Music. He devoted his life to the music education of children where young students would learn to sing through the use of hand symbols. Before his death in Budapest, a concert with one thousand children's voices honored him through the Ministry of Culture and the Hungarian Association of Musicians.

III. POLAND - THE MUSIC OF CHOPIN

Frederic Chopin once declared, "The piano is my second self." Through his music, Chopin reveals the heart and spirit of Poland. The nationalistic elements of his music include the following: 1) the utilization of church modes (Aeolian, Dorian, Phrygian, Lydian, Mixolydian, and Hypo-mixolydian). Examples include Mazurka, Op. 24, No. 2, Mazurka,, Op. 41, No. 1, Tarentelle, Op. 43, and the B^b Minor Scherzo; 2) strong accents and syncopations on the second and third beats of the mazurkas (folk dances) in triple time; 3) military bugle calls (Trio of Polonaise, Op. 40, No. 1, and Grand Waltz Brillante); 4) "żal," a Polish word conveying sadness, nostalgia, and contrition.

The mazurkas in particular strongly reflect Chopin's

nationalistic style. Liszt honored Chopin in 1843 by playing mazurkas in Kraków and Warsaw. The Gazeta Warszawska commented that in "Chopin's mazurkas, Liszt spoke to us in our language, he spoke our emotions" (Szulc, 1998: 278). Chopin composed fifty-seven mazurkas and other than "żal," there are two additional feelings brought out in this genre. "Zaciece," or bravado, and coquettishness accentuate the three Polish peasant dances used in the mazurkas: "Oberek" (quick), "Mazur" (intermediate),and "Kujawiak" (slow) (Gavoty, 1977: 378). On a more specific note, the mazurkas illustrate melodic and rhythmic components such as the sharpened fourth, drone bass, sudden triplets and repetition of one bar motifs which Chopin heard in his youth when he explored the countryside (Walker, 1966: 74).

Historically speaking, two pieces stand out in Chopin's compositions which indicate his nationalism. The Mazurka in C# minor, Op. 50, No. 3, was written to honor Leon Szmitkowski, a Polish officer in the 1830 revolt against Russia. Etude in C minor, Op. 10, No. 12, also known as the "Revolutionary," was also inspired by Warsaw's demise. At the point, Chopin was in despair for his homeland.

While the mazurkas represent Chopin's love of Polish folk melodies, the polonaises exhibit the composer's affinity for the dramatic and rather stately dances. Polonaises, Op. 40, No. 1 in A Major and No. 2 in C Minor display Chopin's duality of emotions regarding Poland. The first entitled "The Military Polonaise," is bright and optimistic with victorious declamations captured in the fortissimo markings and simulated drumbeats. The piece was the theme for Warsaw Radio during The Resistance in 1939, almost one hundred years after it was composed. The second polonaise in this opus is mournful and is said to be the most tragic of Chopin's polonaises. Chopin wrote eleven polonaises throughout his lifetime and curiously enough, his first piece written at age eight was a polonaise and the last composition of his life was a mazurka.

The Concert Rondo, Op. 14, known as the "Krakowiak," was composed in 1828 when Chopin was eighteen years old. This national dance from Poland's southern region is in duple meter and Chopin utilized colorful sounds in this orchestral piece. Another composition focusing on folk melodies is the Fantasia on Polish Airs which featured piano and orchestra.

It was successfully performed at Warsaw's town hall in 1829, which was Chopin's last concert in that city (Orga, 1978: 41).

The First Scherzo, written in 1831, employs a Polish Christmas song, "Lullaby Little Jesus," in the central section. This is one of the few instances where Chopin resorts to direct quotation (Orga, 1978: 49).

Finally, Seventeen Polish Songs, Op. 74, shows Chopin's integration of musical and literary elements. The following writers supplied the poems set to Chopin's music (The parentheses indicate the number of poems contributed by each writer): Stefan Witwicki (9), Adam Mickiewicz (2), J.B. Zaleski (3), Wincenty Pol (1), Ludwik Osinski (1), and Zygmunt Krasinski (1). Chopin met some of the Polish literati at the Dziurka ("The Little Hole') coffee house where he spent long hours discussing and developing ideas for future projects (Szulc, 1998: 45).

Ignace Paderewski, the first prime minister of the Polish republic (1919), composer, and concert pianist best describes Chopin as the voice of the Polish people in his autobiography:

> All was forbidden us, the language and the faith of our fathers, our national dress, our songs, our poets. Chopin alone was not forbidden... In him we could still find the living breath of all that was prohibited... He gave all back to us, mingled with the prayers of broken hearts,the revolt of fettered souls, the pain of slavery, lost Freedom's ache, the cursing of tyrants, the exultant songs of victory (Cross, 1969: 224).

Chopin's portrait by H. Lemercier (*about 1834*)

Plate 2

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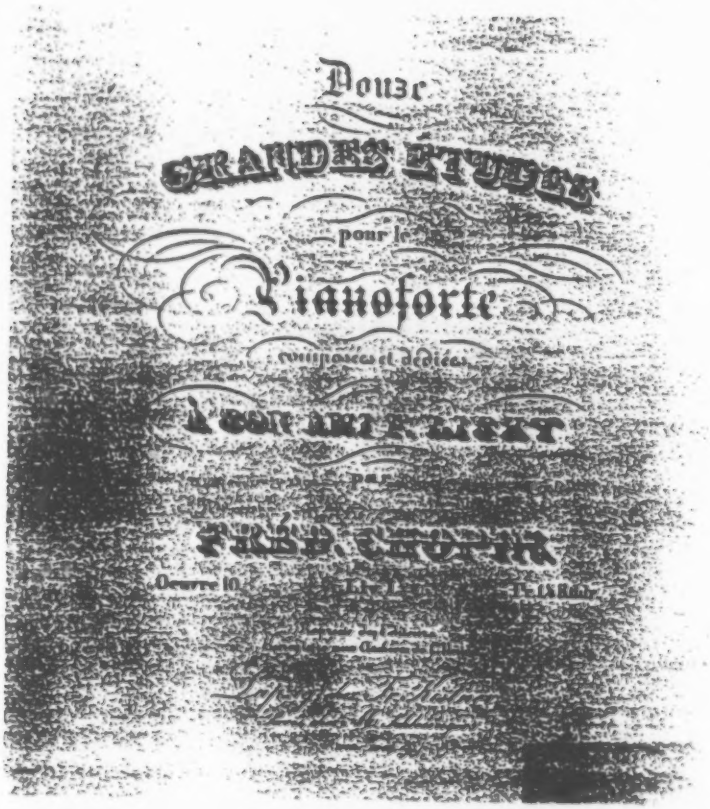
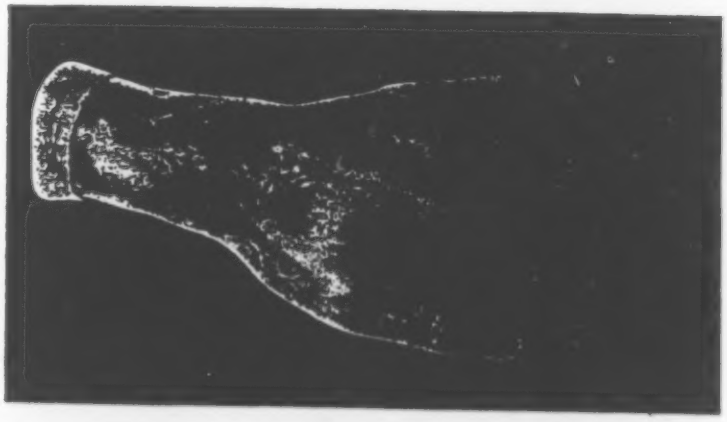
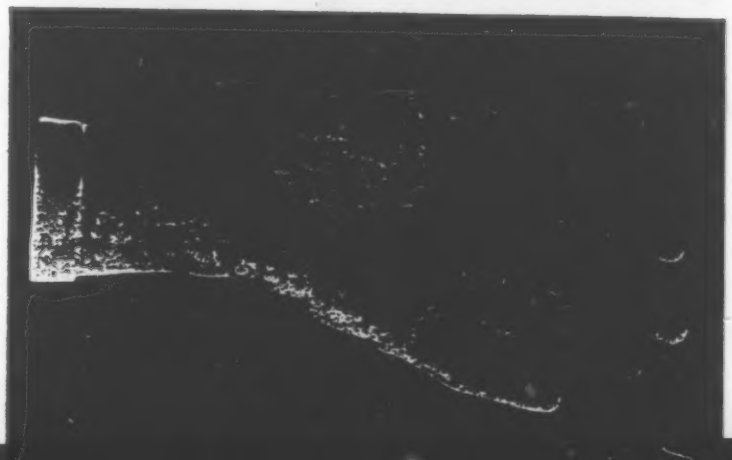

Douze
GRANDES ÉTUDES
pour le
Pianoforte
composées et dédiées
à son ami F. Liszt
par
FRÉD. CHOPIN
Oeuvre 10.

The title page of Chopin's Twelve Studies, Op. 10, from the first German edition, August 1833





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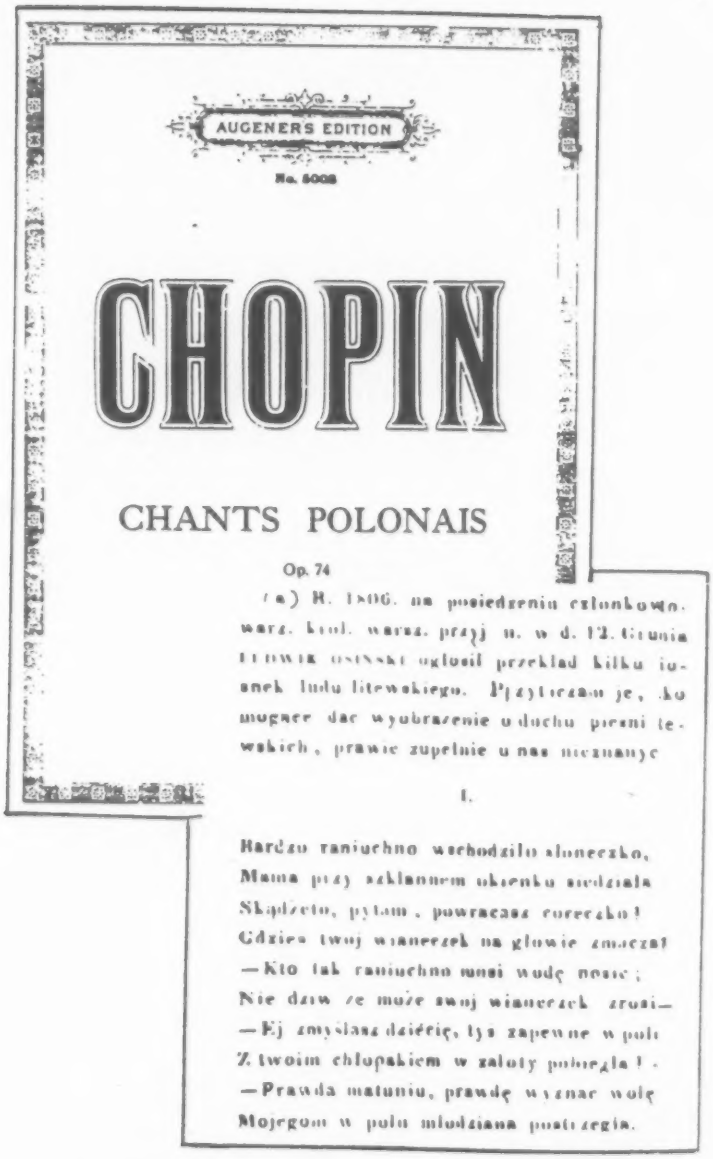
Chopin's left hand. Modelled by Clésinger, 1849



AUGENER'S EDITION

No. 5008

CHOPIN

CHANTS POLONAIS

Op. 74

(a) R. 1806. na posiedzeniu członkowo-warz. król. warsz. przyj. n. w d. 12. Grudnia LUDWIK OSIŃSKI ogłosił przekład kilku iosnek ludu litewskiego. Przytaczam je, ko mogące dać wyobrażenie o duchu pieśni lewskich, prawie zupełnie u nas nieznanyc

I.

Bardzo raniuchno wschodziło słoneczko,
Mama przy szklannem okienku siedziała
Skądżeto, pytam, powracasz coreczko!
Gdzieś twój wianeczek na głowie zmaczał
—Kto tak raniuchno musi wodę nosić;
Nie dziw że może swój wianeczek zrosi—
—Ej zmyślasz dziécię, tyś zapewne w poli
Z twoim chłopakiem w zaloty pobiegła! -
—Prawda matuniu, prawdę wyznać wolę
Mojegom w polu młodziana postrzegła.

Title page of Chopin's "Chants Polonais" op. 74
A page from Witwicki's Polish translation of the "Lithuanian song," set to music by Chopin (*Chapter 26*)

Plate 84

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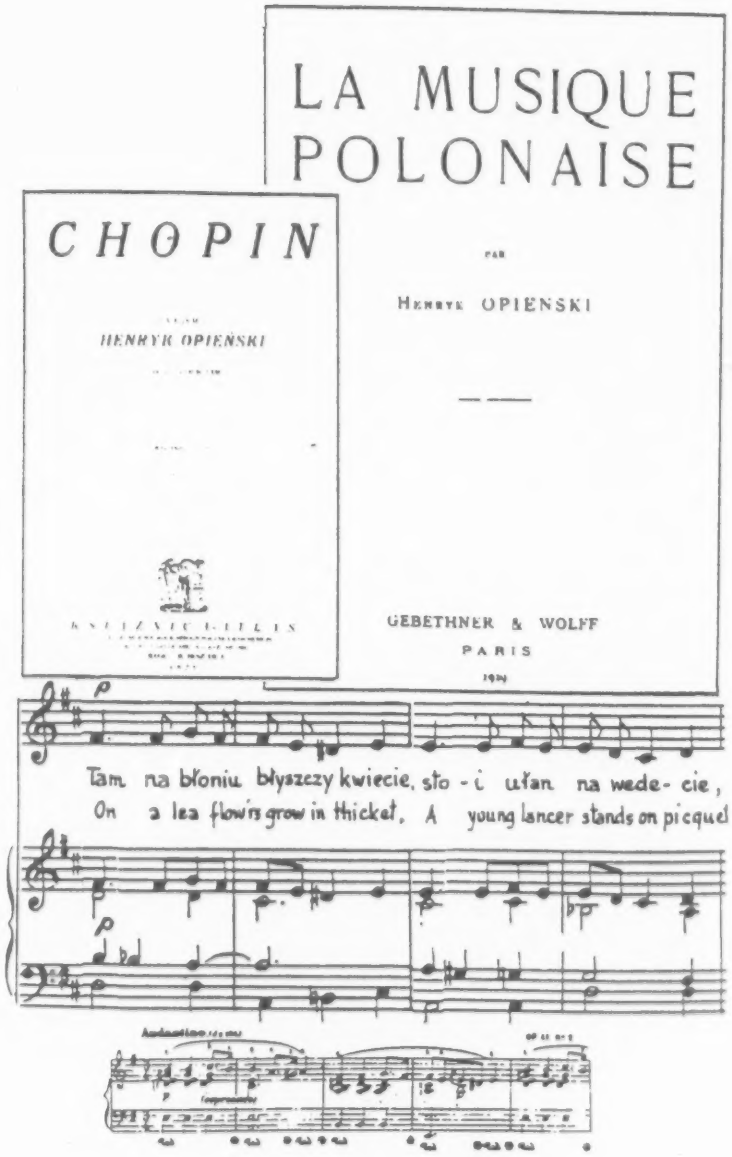

Title pages of Opienski's biography of Chopin (*in Polish*) and his "History of Polish Music" (*in French*)
Chopin's Mazurka op. 41. No. 2., showing a similarity to the quoted Polish folksong (*Chapter 15*)

Plate 64

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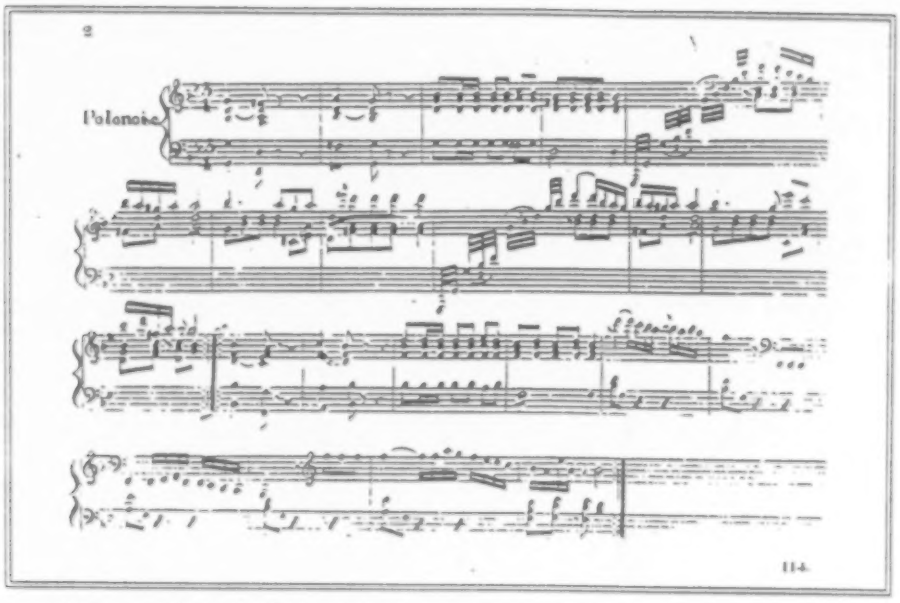
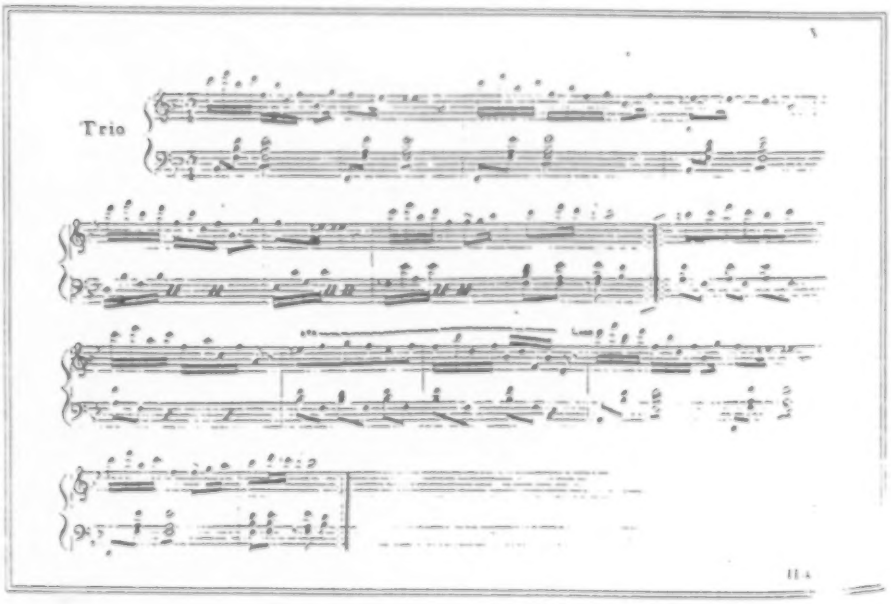


First page of Chopin's Polonaise in G minor, composed when he was seven years old; probably his first composition. It was first published in Warsaw in 1817 by I. J. Cybulski. It was republished in 1990 by the Fryderyk Chopin Society of Warsaw and Green Peace Publishers in Tokyo. This is a virtually unknown composition, never before published in the U.S.

(Collection of Fryderyk Chopin Society, Warsaw)



Second page of the Polonaise in G minor.

(Collection of Fryderyk Chopin Society, Warsaw)

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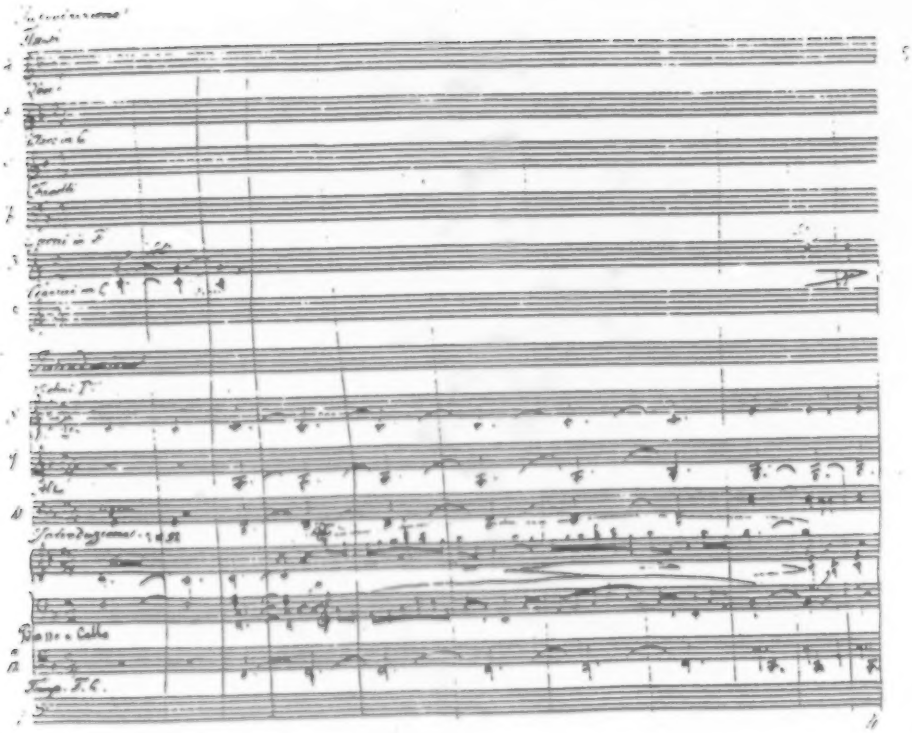

Autograph page of the "Krakowiak" for piano and orchestra, Op.14
(Czartoryski Library, Cracow)

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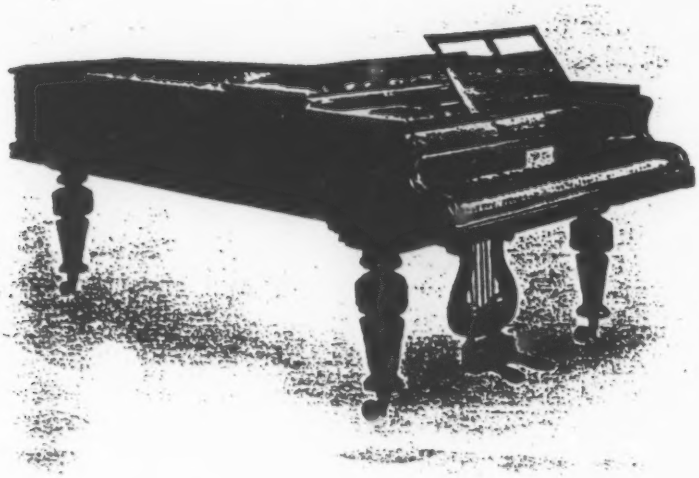
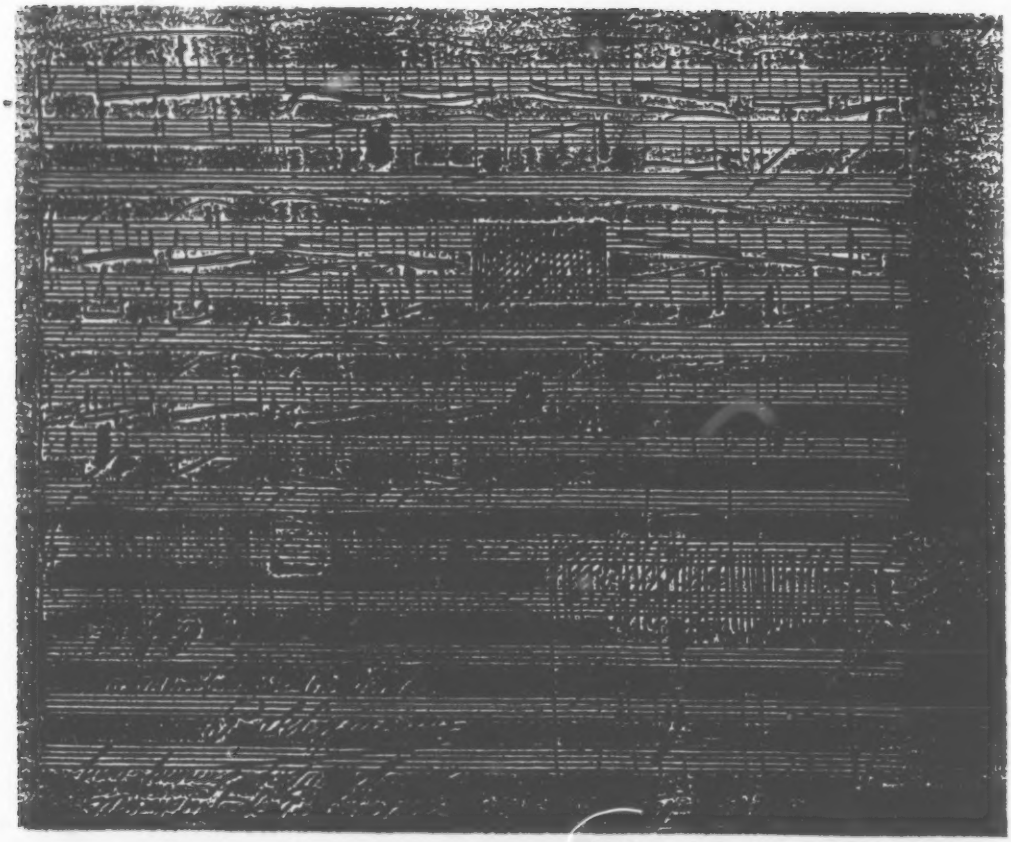


Chopin's Broadwood piano, 1848. In England and Scotland Chopin customarily used a Broadwood at his concerts.

Autograph manuscript of the Second Ballade, the ending; the inscription at the conclusion is in another hand (Bibliothèque du Conservatoire de Musique, Paris)



Appendix

List of the Published Works of Fryderyk Chopin

I. Works Published with Opus Numbers During the Composer's Lifetime

Date of Publication		*Title*
Lost		Military March (1817)
1825	Op. 1	*Premier Rondeau* in C minor
1810, about March	Op. 2	Variations in B-flat major on "Là ci darem la mano" from Mozart's *Don Giovanni*
1833	Op. 3	*Introduction and Polonaise brillante* in C major
1851	Op. 4	*Sonata* in C minor
1827?	Op. 5	*Rondeau à la Mazur* in F major
December 1832	Op. 6	*Four Mazurkas* (F-sharp minor, C-sharp minor, E major, and E-flat minor)
December 1832	Op. 7	*Five Mazurkas* (B-flat major, A minor, F minor, A-flat major, and C major)
March 1833	Op. 8	*First Trio in G minor for piano, violin, and cello*
January 1833	Op. 9	*Three Nocturnes* (B-flat minor, E-flat major, and B major)
August 1833	Op. 10	*Twelve Grandes Études* (C major, A minor, E major, C-sharp minor, G-flat major, E-flat minor, C major, F major, F minor, A-flat major, E-flat major, and C minor)
September 1833	Op. 11	*First Concerto in E minor for piano with orchestra*
November 1833	Op. 12	*Variations brillantes* in B-flat major
May 1834	Op. 13	*Grande Fantasie in A major on Polish airs for piano with orchestra*

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July 1834	Op. 14	*Krakowiak, Grand Concert Rondeau in F major for piano with orchestra*
January 1834	Op. 15	*Three Nocturnes* [F major, F-sharp major, and G minor]
March 1834	Op. 16	*Rondeau in E-flat major*
May 1834	Op. 17	*Four Mazurkas* [B-flat major, E minor, A-flat major, and A minor]
July 1834	Op. 18	*Valse brillante in E-flat major*
1834	Op. 19	*Bolero in C major*
March 1835	Op. 20	*First Scherzo in B minor*
April 1836	Op. 21	*Second Concerto in F minor for piano with orchestra*
August 1836	Op. 22	*Grande Polonaise brillante in E-flat major, preceded by Andante spianato for piano with orchestra*
June 1836	Op. 23	*Ballade in G minor*
November 1835	Op. 24	*Four Mazurkas* [G minor, C major, A-flat major, and B-flat minor]
October 1837	Op. 25	*Twelve Grandes Études* [A-flat major, F minor, F major, A minor, E minor, G-sharp minor, C-sharp minor, D-flat major, G-flat major, B minor, A minor, and C minor]
July 1836	Op. 26	*Two Polonaises* [C-sharp minor and E-flat minor]
May 1836	Op. 27	*Two Nocturnes* [C-sharp minor and D-flat major]
September 1839	Op. 28	*Twenty-four Préludes* [C major, A minor, G major, E minor, D major, B minor, A major, F-sharp minor, E major, C-sharp minor, B major, F-sharp major, E-flat major, D-flat major, B-flat major, A-flat major, F minor, E-flat major, C minor, B-flat major, G minor, F major, and D minor]
January 1838	Op. 29	*Impromptu in A-flat major*
January 1838	Op. 30	*Four Mazurkas* [C minor, B minor, D-flat major, and C-sharp minor]
February 1838	Op. 31	*Second Scherzo in B-flat minor*
December 1837	Op. 32	*Two Nocturnes* [B major and A-flat major]
November 1838	Op. 33	*Four Mazurkas* [G-sharp minor, D major, C major, and B minor]
December 1838	Op. 34	*Three Waltzes brillantes* [A-flat major, A minor, and F major]
May 1840	Op. 35	*Sonata in B-flat minor*
May 1840	Op. 36	*Second Impromptu in F-sharp minor*
May 1840	Op. 37	*Two Nocturnes* [G minor and G major]
September 1840	Op. 38	*Second Ballade in F major*
October 1840	Op. 39	*Third Scherzo in C-sharp minor*
November 1840	Op. 40	*Two Polonaises* [A-flat major and C minor]
December 1840	Op. 41	*Four Mazurkas* [C-sharp minor, E minor, B major, and A-flat major]
July 1840	Op. 42	*Waltz in A-flat major*
[1841]	Op. 43	*Tarantella in A-flat major*
November 28, 1841	Op. 44	*Polonaise in F-sharp minor*
November 28, 1841	Op. 45	*Prelude in C-sharp minor*

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January 1842	Op. 46	*Allegro de concert in A major*
January 1842	Op. 47	*Third Ballade in A-flat major*
January 1842	Op. 48	*Two Nocturnes* [C minor and F-sharp minor]
January 1842	Op. 49	*Fantaisie in F minor*
September 1842	Op. 50	*Three Mazurkas* [G major, A-flat major, and C-sharp minor]
February 1843	Op. 51	*Allegro vivace. Third Impromptu in G-flat major*
February 1843	Op. 52	*Fourth Ballade in F minor*
December 1843	Op. 53	*Polonaise in A-flat major*
December 1843	Op. 54	*Fourth Scherzo in E major*
August 1844	Op. 55	*Two Nocturnes* [F minor and E-flat major]
August 1844	Op. 56	*Three Mazurkas* [B major, C major, and C minor]
May 1845	Op. 57	*Berceuse in D-flat major*
June 1845	Op. 58	*Sonata in B minor*
[January 1846]	Op. 59	*Three Mazurkas* [A minor, A-flat major, and F-sharp minor]
December 1846	Op. 60	*Barcarolle in F-sharp major*
December 1846	Op. 61	*Polonaise-Fantaisie in A-flat major*
December 1846	Op. 62	*Two Nocturnes* [B major and E major]
September 1847	Op. 63	*Three Mazurkas* [B major, F minor, and C-sharp minor]
September 1847	Op. 64	*Three Waltzes* [D-flat major, C-sharp minor, and A-flat major]
October 1847	Op. 65	*Sonata in G minor for cello and piano*

II. Works Published Without Opus Numbers During the Composer's Lifetime

Date of Publication	*Title*
1833	*Grand Duo concertant in E major for cello and piano on themes from* Robert le diable
August or September 1840	*Three New Études* [F minor, A-flat major, and D-flat major]
July 25, 1841	*Variation VI* [Largo, E major] from the *Hexaméron*
February 1842	*Mazurka in A minor*

III. Works Published with Opus Numbers after the Composer's Death

Date of Publication		*Title*
[1835]	Op. 66	*Fantaisie-Impromptu in C-sharp minor*
	Op. 67	*Four Mazurkas* [G major (1835), G minor (1849), C major (1835), and A minor (1846)]
	Op. 68	*Four Mazurkas* [C major (1830), A minor (1827), F major (1830), and F minor (1849)]

Op. 69	*Two Waltzes* [A-flat major (1836) and B minor (1829)]
Op. 70	*Three Waltzes* [G-flat major (1835), F minor (1843), and D-flat major (1830)]
Op. 71	*Three Polonaises* [D minor (1827), B-flat major (1828), and F minor (1829)]
Op. 72	*Nocturne in E minor* (1827); *Marche funèbre in C minor* (1829); and *Three Écossaises* [D major, G major, and D-flat major (1830)]
Op. 73	*Rondeau in C major for two pianos* (1828)
Op. 74	*Seventeen Polish Songs* by Witwicki, Mickiewicz, Zaleski, &c., for voice with piano accompaniment

IV. Works Published Without Opus Numbers after the Composer's Death

Date of Publication	*Title*
May 1851	*Variations in E major on a German Air* (1826)
	Mazurka in G major (1825)
	Mazurka in B-flat major (1825)
	Mazurka in D major (1829–30)
	Mazurka in D major (1832—a remodeling of the preceding mazurka)
	Mazurka in C major (1833)
	Mazurka in A minor
	Waltz in E minor
1864	*Polonaise in G-sharp minor*
1870	*Polonaise in B-flat major* (1826)
	Polonaise in G minor (1817)
1872	*Polonaise in B-flat minor* (1826)
	Waltz in E major (1829)
	Souvenir de Paganini in A major (1829)
1879	*Mazurka in G-flat major for voice*
1898	*Fugue* (1841–42)
1902	*Waltz in A-flat major* (1827)
1910	*Czary for voice and piano*
1918	*Prélude in A-flat major* (1834)
1931	*Contredanse in G-flat major* (1827)
1938	*Largo* (1837)
1938	*Nocturne in C-sharp minor* (1837)
1947	*Polonaise in B-flat major* (1817)
1947	*Polonaise in A-flat major* (1821)
1950	*Variations on* Non più mesta *from Rossini's* La Cenerentola *for flute and piano* (1824)
1955	*Waltz* ("Sostenuto") *in E-flat major*
1968	*Two Bourrées* [G minor and A major (1846); attrib.]

IV. HUNGARY - THE MUSIC OF LISZT

After completing a 450-page book on gypsy music and being criticized, Liszt declared,"Shall I put it in words? The uproar surrounding my volume on the gypsies made me feel that I am a much truer Hungarian than my adversaries, the would-be Magyars..." (Dobszay, 1993: 151). Liszt's heart beat to the tune of his native Hungary and he edited ten volumes of Hungarian folk melodies. In addition to numerous writings and criticisms (and a book written about Chopin), Liszt conducted his own works and those of others (such as the overture to Erkel's opera, Hunyadi, in Vienna). Often he would insist that the programs be printed in Hungarian. At times, Liszt would also wear traditional Hungarian attire at his concert performances.

Liszt's musical genres include the following: solo piano, transcriptions of works by other composers, choral compositions, and symphonic poems. The nationalist elements in Liszt's music are "verbunkos," "nóta," and gypsy melodies. "Verbunkos" (recruiting dances) is the national idom in the creation of Hungarian art music. It promoted the arrangements of Hungarian dance rhythms and melodies (an example being "czardas"). The tempo of the introduction is slow and the

fast finale is the style's trademark. The "nota" is the popular Hungarian song and in the gypsy tunes, the augmented second is pronounced in the melodic contour along with sharp contrasts in tempos and improvisations.

The most noted compositions of Liszt are his nineteen Hungarian Rhapsodies for solo piano (which were later transcribed for orchestra). They were written between 1846 and 1885. The best known rhapsody appears to be number two. All the rhapsodies display an ebb and flow in tempo markings and dynamics. Languorous sections ("lassan") continually alternate with lighter ones ("friska") and the effects are often dramatic.

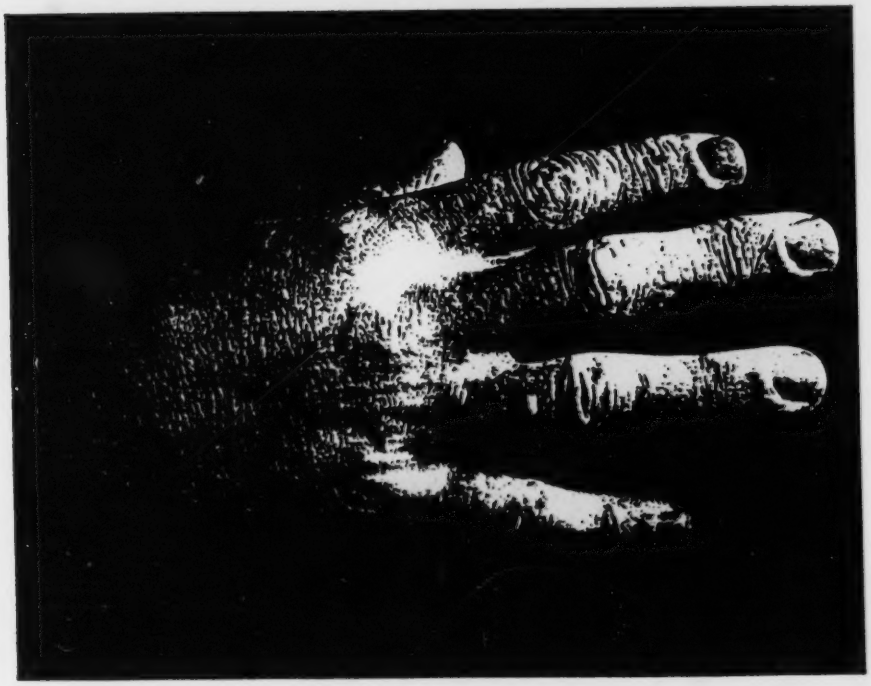
Liszt's Hungarian Coronation Mass (1867) is scored for chorus, soloists, and orchestra. He was commissioned to write the work six weeks prior to the coronation of Emperor Franz Joseph of Austria and his wife, Elisabeth, at Matthias Church. The Hungarian Coronation Mass combines both religious and nationalistic qualities. the "verbunkos" is evident in style and augmented seconds and fourths occur in melodic scales to further the nationalistic fervor of Hungary. Liszt utilized a portion of the Rákóczy March entwining it in an ecclesiastical context (Walker, 1996, vol 3: 149).

Additional pieces display Liszt's nationalistic message to the world in regard to Hungarian character and political uprisings. The Heroic March in Hungarian Style (1840) later expanded to the symphonic poem, Hungaria (1854). In Magyar Dallak (1839-42), Ungarische National-melodien (1840), Ungarischer Sturmmarsch (1843), and the Hungarian Cantata (1848), a nationalistic spirit rings true and clear in Liszt's musical voice.

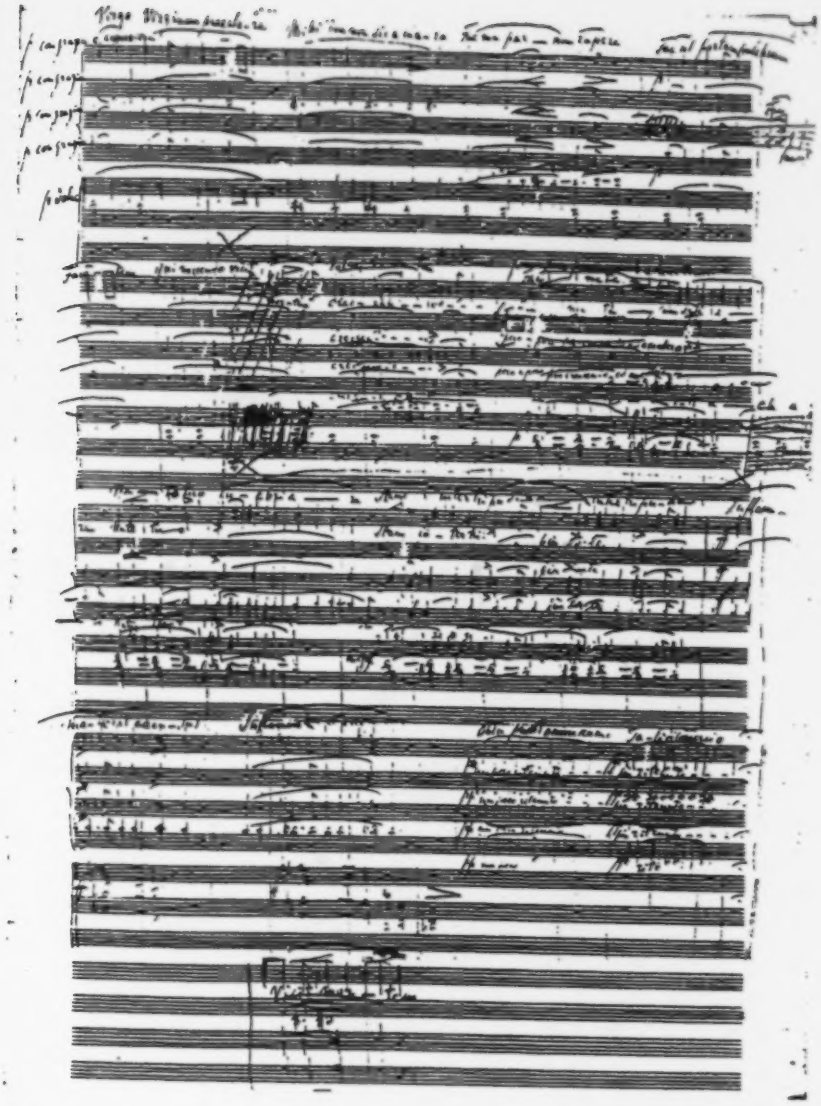
Even though Liszt was criticized for his ostentatious lifestyle and manner, he was also well-respected by contemporaries such as Chopin who dedicated three compositions to his friend. Liszt has left an indelible mark as a musician of considerable stature. Since he excelled in writing and conducting in addition to his phenomenal pianistic and composing skills, Liszt's stellar achievements have placed him in the forefront of Romantic music. Cecil Gray states that Liszt is "the most important germinative force in modern music." (Cross, 1969: 543).

81 Franz Liszt. Zeichnung von W. von Kaulbach 1843

79 Eine Matinee bei Liszt



80 Die rechte Hand Liszts



9 A page from Liszt's manuscript of *Christus* ('Stabat Mater speciosa') (British Library).

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Liszt aged eleven, in Hungarian costume, a lithograph by Ferdinand Lütgendorff (1823).

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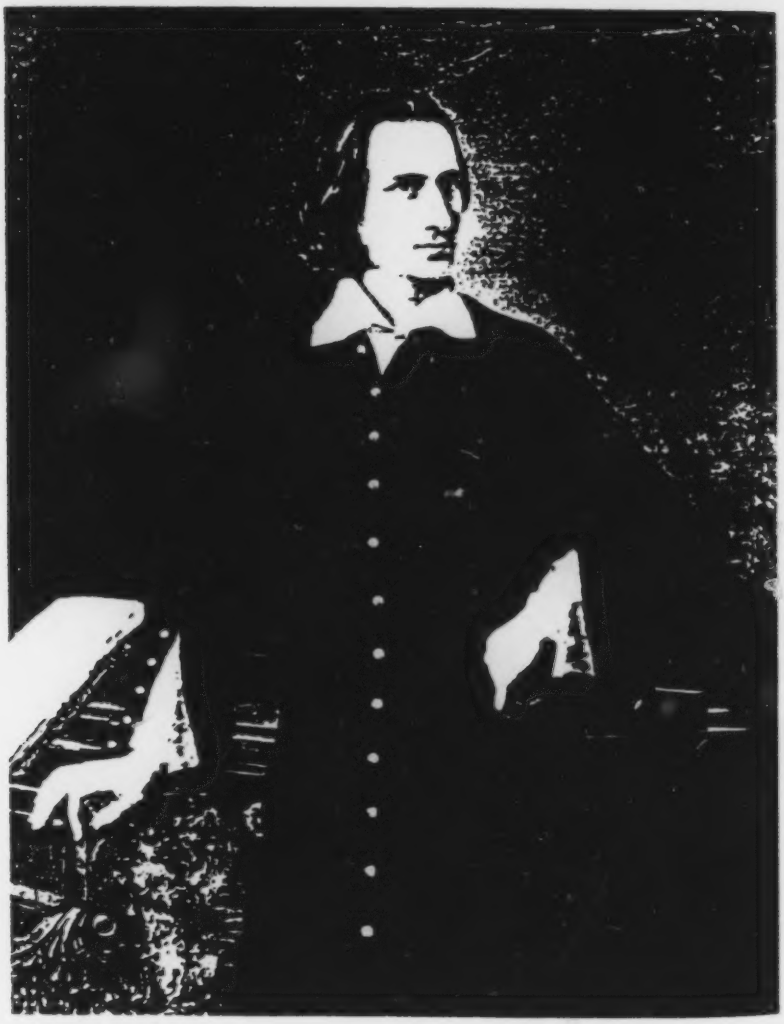
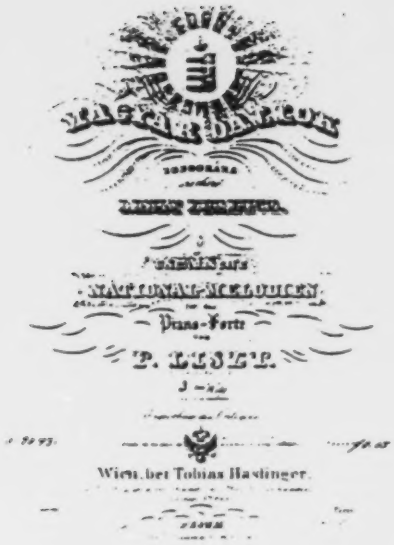
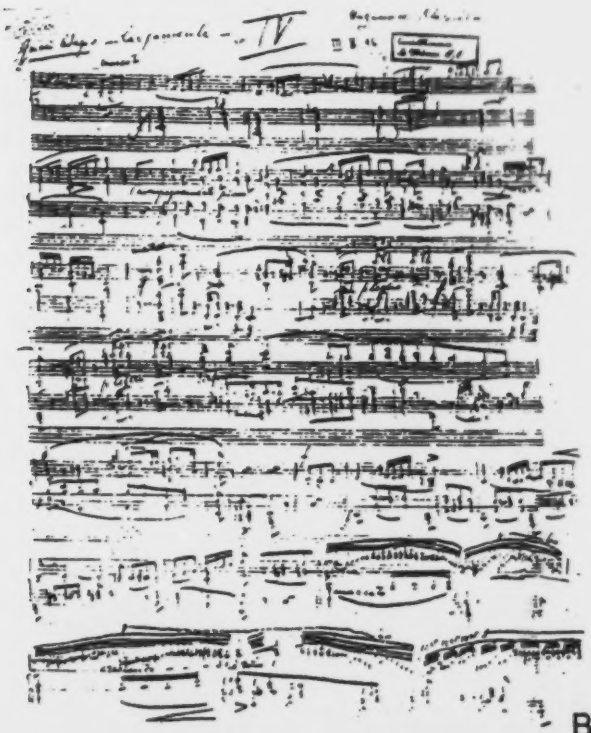


Liszt in Hungarian national costume, an oil portrait by Barabás (1846).



„Ungarische Nationalmelodien". Titelblatt

„Ungarische Rhapsodien". Titelblatt



Ungarische Rhapsodie Nr. 4. Handschrift Liszts

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144 Franz Erkel

eigene Classe für das „ungarische Volkslied" und seine Entwickelung zu bestehen. Man darf mir wohl gestatten, dass ungeachtet meiner beklagenswerthen Unkenntniss der ungarischen Sprache, ich, von Geburt bis zum Grabe, in Herzen und Sinne, Magyar verbleibe, und demnach die Cultur der ungarischen Musik ernstlich zu fördern wünsche.

145 Liszts Bekenntnis zur ungarischen Nation. Aus einem Brief des Künstlers

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112 Franz Liszt. Marmorrelief von E. Rietschelt 1852

164 Franz-Liszt-Denkmal am ungarischen Opernhaus in Budapest

V. HUNGARY - THE MUSIC OF BARTÓK AND KODÁLY

Both Bartók and Kodály compiled Hungarian folk songs as a team, and Bartók stretched even further by examining Rumanian, Slovak, Arabian, Turkish, and Serbo-Croation music. Bartók explored the Szsékely and Transdanubia area and Kodály visited upper Hungary, the Csík county and Bukovina. Over 6,000 songs were collected between 1905 and 1913. Bartók and Kodály also wrote extensive scholarly articles and books regarding the Hungarian folk songs from different parts of the country.

Bartók states in his autogiography:

> I took up research starting from a purely musical aspect. The study of peasant music was of decisive importance for me because it brought home to me the possibility of complete emancipation from the hitherto absolute domination of the major-minor system. Our folk songs are all veritable models of the highest artistic perfection (Szabolesi, 1964: 24).

Bartók said that the happiest moments in life were those spent with peasants in small Hungarian villages.

In 1908, Bartók's scholarly writings on folk music appeared in the Budapest journal, Ethnographia, followed by additional articles on folk instruments in 1911. Particularly noteworthy is Bartók's essay entitled "Hungarian

Folk Music and the Folk Music of Neighboring Peoples" in 1934.

One of Bartók's best known pieces centering on folk music was Dance Suite for Orchestra (1923). It commemorated the fiftieth anniversary of the merging of Buda and Pest. The piece is percussive in nature and use of polychords is evident. Strong rhythms and phrasing dominate the following movements and their respective folk concentration: I and IV - Arabian; II and III - Hungarian; V - Rumanian.

The following compositions display the Hungarian folk idiom in Bartók's music. They are:

1) Hungarian Folk Songs (1906) - published with Kodály
2) Three Hungarian Folk Songs from the Csík District (1907) - Piano
3) Bagatelles, Op. 6 (1908) - Piano
4) Old Hungarian Folk Songs (1910-12) - Male Chorus, a cappella
5) Bluebeard's Castle (1911) - Bartók's only opera
6) Improvisation on Hungarian Peasant Songs, Op. 20 (1920) - Piano

7) Transylvanian Folk Songs (1923) - published with Kodály - Pentatonic scales

8) Mikrokosmos (1926-39) - Six volumes, 153 pieces, piano

9) Hungarian Folk Songs (1930) - Mixed Chorus, a cappella

10) Hungarian Sketches (1931) - Orchestra

11) Székely Songs (1932) - Male Chorus, a cappella

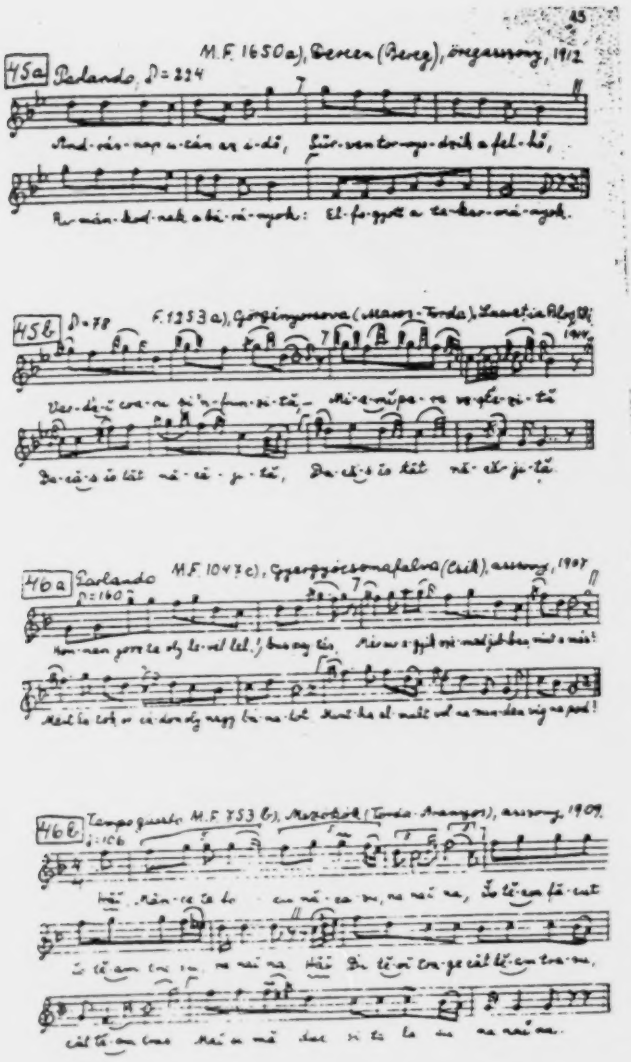
12) Hungarian Peasant Songs (1933)

13) Music for Strings Percussion and Celesta (1936)

Like Liszt, Bartók would often wear his Hungarian costume as a performer. He is not only known as a pianist, composer, and as an academician, but also as a moralist. At the memorial house in Budapest where he spent his last years in Hungary (1932-40), Bartók summarized his life's work:

> My true guiding principle...which I have been fully aware of ever since I have come upon myself as a composer: the ideal of the brotherhood of peoples, brotherhood created despite war and all conflict. It is this ideal which I work with all my power to serve through music...

Béla Bartók (1928)



182 COMPARATIVE MUSICAL FOLKLORE

From Bartók's paper written in 1934 and entitled "Hungarian Folk Music and the Folk Music of the Neighbouring Peoples" in which the author treats the interaction of the folk music of peoples living side by side.
In our picture: related Hungarian and Rumanian folk songs, collected by Bartók, in his own hand.

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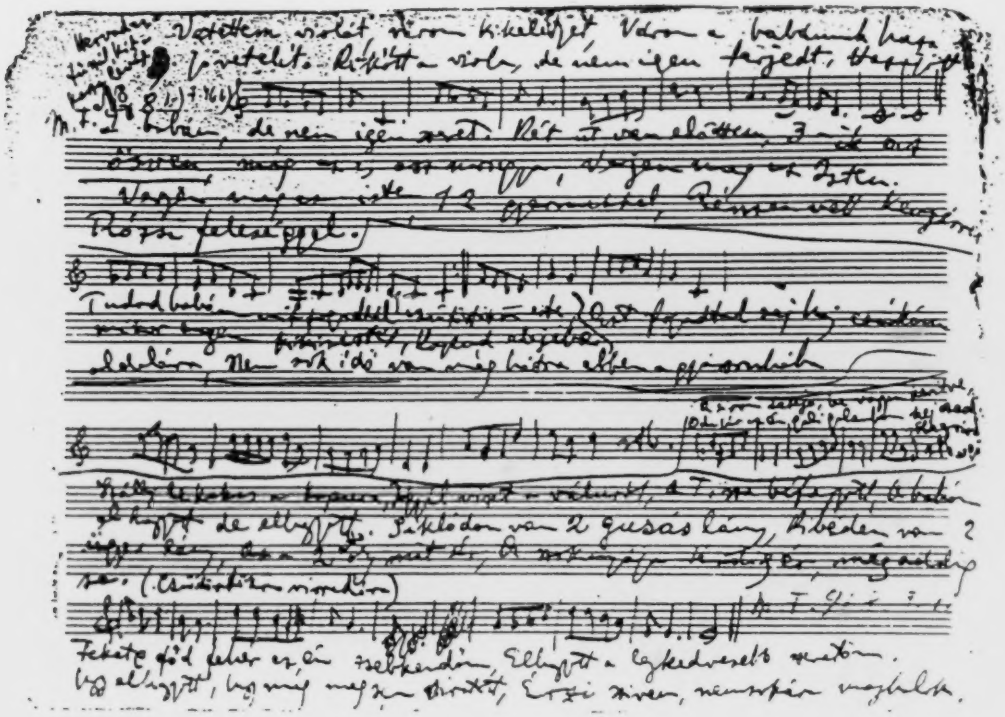

48 A PAGE FROM BÉLA BARTÓK'S NOTE-BOOK IN WHICH HE COLLECTED FOLK MUSIC. THE SONG IN THE BOTTOM LINE WAS SUBSEQUENTLY PUBLISHED BY BARTÓK AS THE FIRST PIECE IN THE CYCLE ENTITLED "EIGHT HUNGARIAN FOLK SONGS."

"I have come to realize... that the Hungarian songs erroneously regarded as folk songs are, in fact, rather trivial songs composed in a popular style and not very edifying. In 1905, I embarked upon exploring Hungarian folk music, an until then virtually untrodden path. Fortunately, in Zoltán Kodály I found a companion who was an eminent musician and who with his keen eye and judgment gave me invaluable help, warning and advising me in every sphere of music."

(From Bartók's autobiography)

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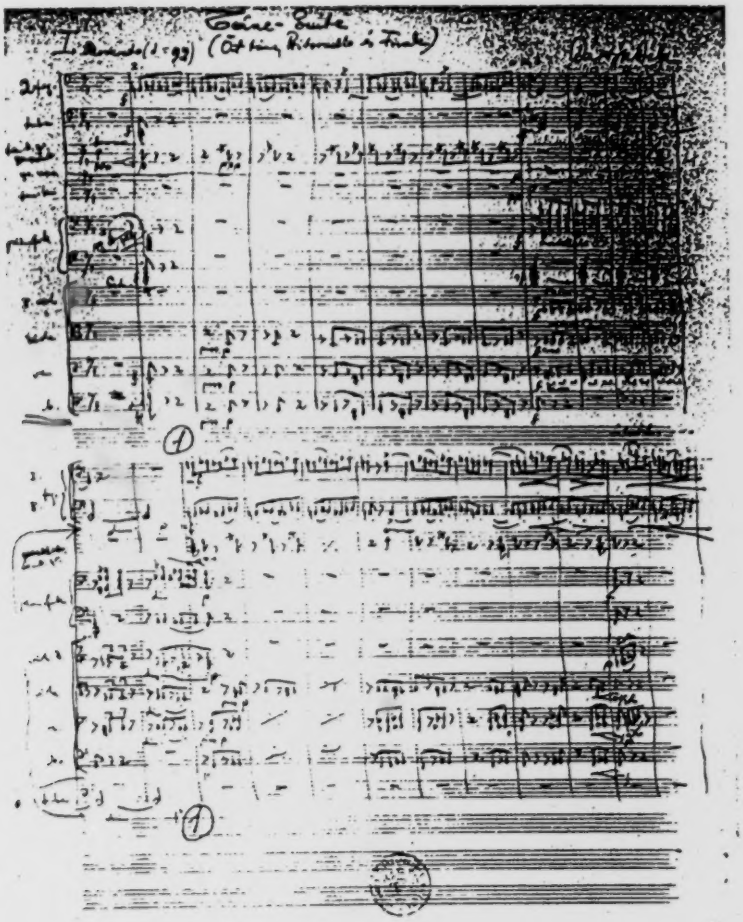

123 BARTÓK'S MOST SIGNIFICANT COMPOSITION IN 1923 WAS THE "DANCE SUITE," WHICH OPENED A NEW CHAPTER IN HIS ORCHESTRATION.

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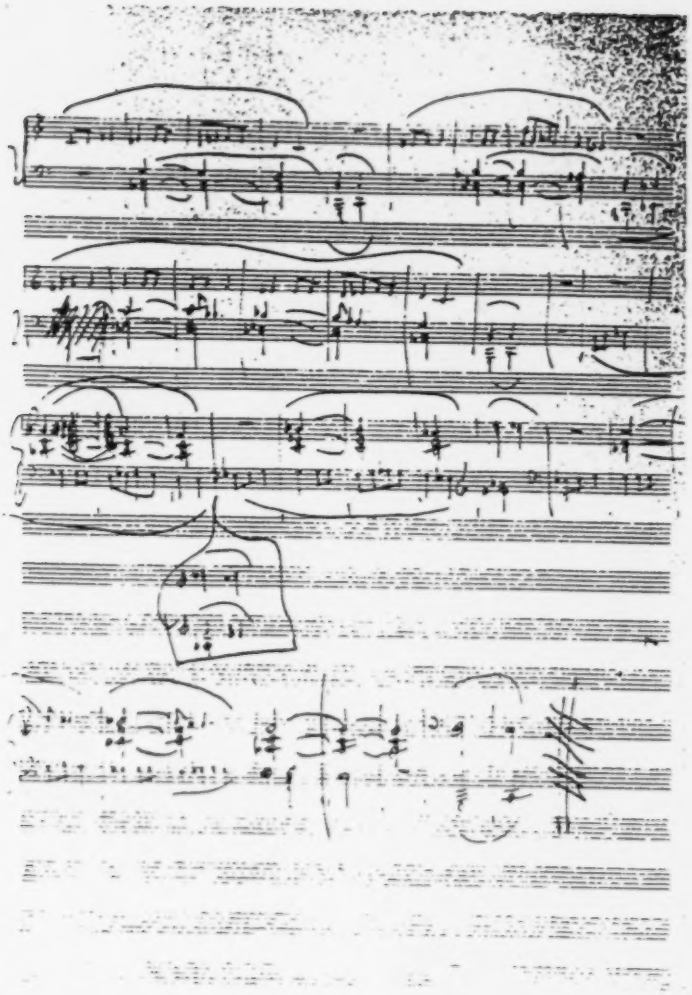

63 The manuscript of No. 8 from "Ten Easy Pieces for Piano"

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BARTÓK

"A cacophony of sounds"? – Yes! If that's the word
they use for what we call solace!
Yes! Let the violin
and the singing throat
learn the snapping swear-word of the glass
fallen to the ground,
the shrieking whine of the rasp
jammed between the saw's teeth – let there be no serenity no peace,

in the gilded, the haughtily
refined, secluded music hall
until they find their place inside the grief-dark hearts!

"A cacophony of sounds"? – Yes! If that's the word,
they use for what we call solace,
that the "nation" still, still
has a soul, and the "nation"
makes a sound, too! The curse-variations though
of iron and stone ground
against each other, for the attuned wires
of the piano and the throat
if life is left with
this sole grace of speaking its grim truth,
for precisely this "cacophony of sounds,"
stirring up hell's din, this painful battle-yell
cries out
for harmony!
For this very cry calls out to fate,
through so many deceptively beautiful songs,

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for harmony, order,
a true one, or else the world will perish:
the world will perish unless
the nation speaks once again – majestically!

Lean, strict musician, true-hearted Hungarian
(Like so many among your companions – "notorious"),
was there a principle in it: that from the depths
of this nation's very soul, into which you'd descended,
that through the ear-horn of the still narrow shaft of these
very depths, you sent this scream up
into the cold-bleak giant hall
whose chandeliers are the stars?
Whoever plays a tune of shallow solace into my ear,
insults my grief;
it's our mother who's dead – the farewell
should not be a music hall song;
countries have perished – who dares mourn them
with runs of the barrel organ?
Is there still any hope for our human race?
if that is our worry and the intellect struggles mutely,
you must begin to speak,
strict, fiery, "aggressive" great musician,
that – nevertheless! – we have reason
to hope and live!

And we have the right
– since we are mortal and givers of life –
to face all those things
we could not evade anyway.
For he who conceals the trouble, adds to it.
It was possible, but no longer is,
to keep our ears stopped and our eyes
covered while the windstorm rages,
so later we'll be rebuked: you didn't help!

You respect us by revealing
what has been revealed to you, to you has been revealed
the good, the evil, the virtue, the sin –
you enhance us
by speaking to us as equals.
This – this does comfort us!
How different this talk is!
Human, not false!
With the right, it strengthens us for even the dreariest
desperation.

Thank you for it,
for the strength to gain victory
even over hell.
Here, this is the end which leads ahead.
Here, this is the example that shows, whoever utters
horror beautifully,
by doing so, resolves it, too.
Here is the great soul's response to existence,
and the artist's: it was worth
suffering hell.

For we have lived to see things for which
there are still no words today.

Picasso's two-nosed maidens,
six-legged stallions
could only have moaned,
neighed, galloping,
what we, people, have suffered,
what cannot be comprehended by those who did not live
through it,
for which there's still no word today, and perhaps there
never could be one,

only music, music, music, like yours,
exemplary great pair of twins,*
only music, music only, music,
filled with the ancient heat of the mine-depths,
music dreaming of the "nation's future song"
and nursing for its victory,
liberating so it razes even the prison walls
to the ground,
praying for the promised salvation
here on this earth with curses,
sacrificing by overturning altars,
healing by causing wounds,
raising its good listeners
into a better world by its force:

* Reference to Bartók and Zoltán Kodály's co-operation, collecting folk music together and working on ethnomusicology.

Work, good doctor, you who do not lull us;
who, feeling our souls
with the fingers of your music, you touch, each time,
where the trouble is,
and how strange, how remedial a balm
you give by resounding for us
– who were born to heart-muteness –
the lament of the woe which would
burst from us yet could not,
with the strings of your nerves!

Translated by Len Roberts

Kodály viewed the resurrection of the Hungarian folk song as redeeming in artistic value and also in its power to express nationalism. Guido Pannain states: "With a modern equipment he has managed to blend peculiarly Hungarian folk forms with Western musical culture"(Cross, 1969: 533).

As an academician, Kodály contributed to his country's musical heritage by completing his doctoral dissertation entitled The Strophic Construction of Hungarian Folk Song in 1906. Later, Folk Music in Hungary was published in 1937 and articles in journals, namely the Hungarian Quarterly, appeared in 1940. Kodály's essay, "The Hungarian Element in Music," mentions the three components of folk music: accented opening, falling melodic line, pentatonic scales, and church modes (Eösze, 1962: 57).

Kodály utilized choral music as a vehicle to promote the Hungarian national style. His most reputable works are Psalmus Hungaricus and the opera, Háry János.

Like the Dance Suite for Orchestra by Bartók, Psalmus Hungaricus by Kodály was commissioned from the government to celebrate the merging of Buda and Pest. The nationalistic quality of the work stems from a sixteenth century poem by

Michael Vég (based on the fifty-fifth Psalm) integrated with Kodály's folk idiom. The historical significance is the Turkish occupation. The pentatonic scale is utilized along with impassioned spirituality and lamentation.

Kodály's folk opera, Háry János, was completed in 1925. The story focuses on the central character who symbolizes Hungarian courage. Historical elements are interwoven in the plot where a war between France and Austria revolve around romance. The mood is in contrast to Psalmus Hungaricus in that the opera is rather comedic. The opera possesses shades of a "Don Quixote" theme. Musical elements of pentatonic melodies and "verbunkos" are sprinkled throughout the composition.

Other works of Kodály which employ the national folk idioms of Hungary include the following:

1) Two Folk Songs from Zobor (1908) - Female Voice Chorus
2) Hungarian Folk Music for Voice and Piano (1924-32) - Fifty-seven Ballads and Folk Songs in ten volumes
3) Dances of Marosszék (1930) - Town in Székely - Orchestra
4) Variations on a Hungarian Folk Song (Peacock Variations) (1930) - Folk melody from Somogy (western end of Lake Balaton) - Orchestra

5) Dances of Galánta (1933) - Gypsy music - Orchestra

6) To the Magyars (1936) - Poem by Daniel Berzsenyi, Mixed Chorus - Four-part Canon

7) Hymn to King Stephen (1938) - Mixed Chorus

8) Concerto for Orchestra (1939)

9) Kálló Folk Dances (1950) - Mixed Chorus and folk music orchestra

10) "Zrinyi's Appeal" (1954) - Baritone Solo

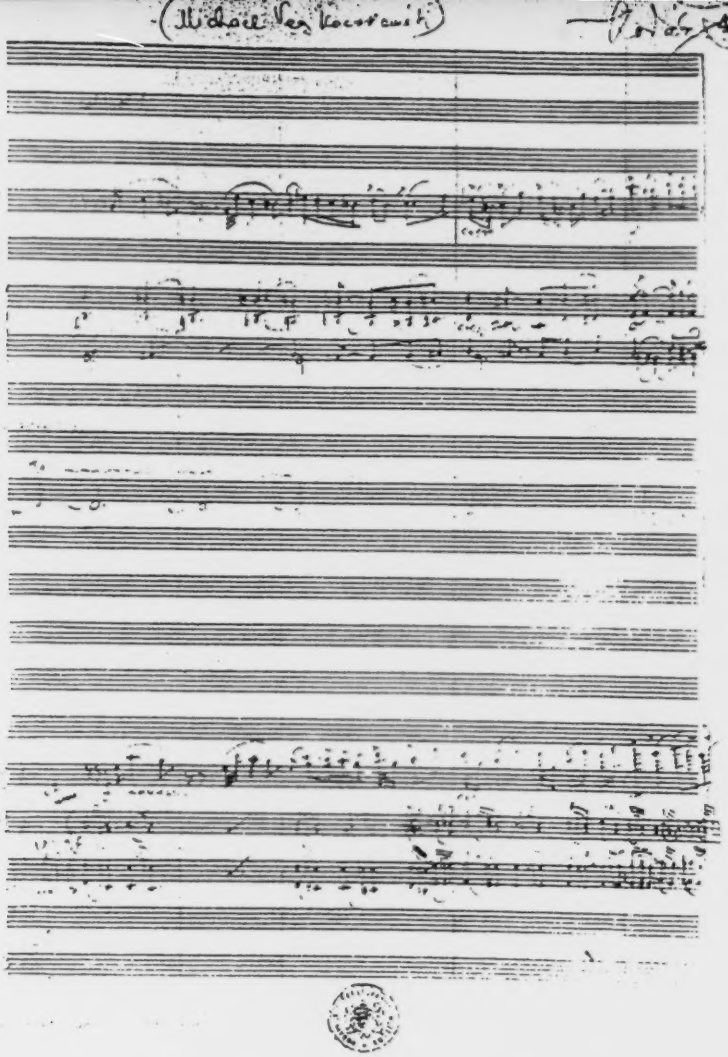
11) Symphony in C Major (1961) - Only symphony; completed at age seventy-nine

Kodály's musical legacy began after 1930. As a visionary, Kodály could foresee that the future of Hungarian folk music lay with music educational reforms for children. Kodály's teaching methods were adapted for use in America as well as other countries. Kodály's spirituality via his music is best explained in his own words:

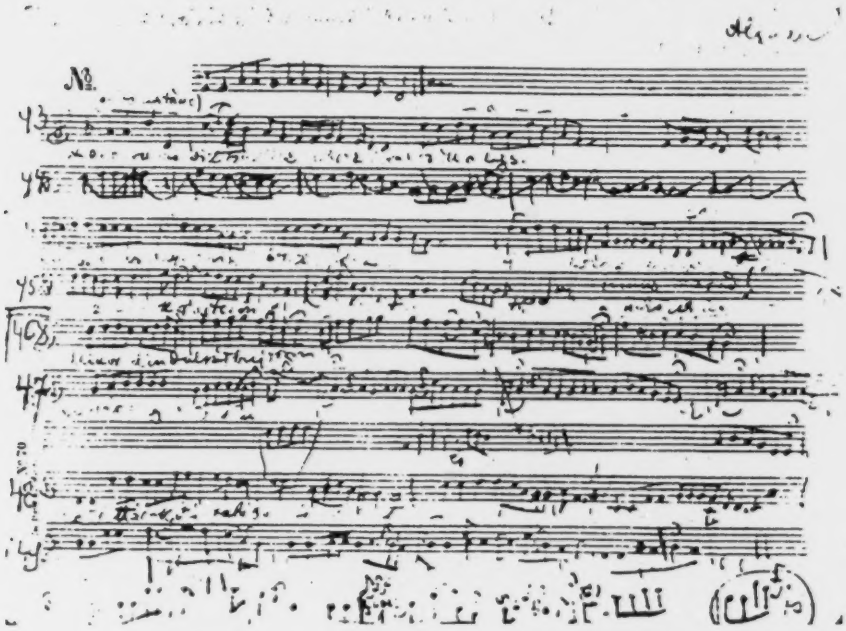
> It is my conviction that every nation will survive so long as it still has some message to communicate to the rest of humanity. Hungary has yet to speak her message. If she has not done so before this, it is because for centuries she has been compelled to take up arms in defense of her bare existence, for the final message of every nation can only find lasting expression in the works of peace (Eösze, 1962: 68).

Zoltán Kodály

Kodály at Oxford University, after Receiving the Honorary Degree of Doctor of Music



The First Page of the Manuscript of *Psalmus Hungaricus*



A Page from one of the Notebooks (1906) in which Kodály Recorded Folk Songs)

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VI. CONCLUSION

In this study, Chopin, Liszt, Bartók, and Kodály retain musical idoms and styles from their native origins. The major genres which Chopin produced to show his love for Poland were the mazurkas and polanaises. From these compositions, "żal," the utilization of church modes, the strong accents and syncopations on the second and third beats, and military bugle calls exemplify the elements of Polish nationalism. Liszt's use of "verbunkos, "nóta," and gypsy music in his Hungarian rhapsodies demonstrate key elements in the preservation of his country's art form. Bartók and Kodály resonate the Hungarian elements in their music by employing folk songs and dances, as well as the pentatonic scales. Political upheavals and unifications were major influences in the historical promptings of these composers' works. Chopin, Liszt, Bartók, and Kodály, have left musical legacies in their native lands and the caliber of their music will continue to be highly respected on a world-wide basis.

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A Selected Annotated Filmography

of Polish and Hungarian Cinema

Resources for courses in World Literature, History, and Film

Presented by:
David Munro
Prospect High School
San Jose, California

INTRODUCTION:

The following project is a product of six weeks of study in Poland and Hungary and further research in the United States on Central European film. It includes introductory lectures on the history of cinema in both Poland and Hungary and a filmography of titles that I feel can be utilized to enhance any World Civilization or European History curriculum or serve as a basis for a course on Central European Cinema. The choices within the filmography include a broad spectrum of genres and spans five decades. Each film serves a slightly different purpose in understanding the rich cultural backgrounds of either country. Some may provide an excellent survey of cultural or political events where other films may illustrate the attitudes and behaviors of these fiercely independent, nationalistic countries.

SPECIAL THANKS:

I cannot precisely articulate the thoughts and feelings I experienced on the Poland/Hungary Fulbright Seminar…but here is an attempt. This was my first journey overseas and the fact that I was able to participate in such a wonderful program has truly changed my outlook on life. I extend my sincere gratitude to several people responsible for this outstanding professional development experience: In Poland, Ola, Andrjez, Dorota, and of course the amazing Wojtek; In Hungary, Annamaria, Huba, and Klara.

BACKGROUND LECTURE ON POLAND:

Notes taken from an interview with Ms. Teresa Rutkowska and Beata Kosinska-Krippner representing Filmowy and two lectures: Dr. Ewa Nowakowska's overview of Polish Literature and Dr. Dorota Gostynska's discourse, "Polish Culture in the Media."

In retrospect, much of Poland's literature is more dominantly based in poetry than prose. In the Romantic Period (need dates), poetry "permeated everyday life as well as the political culture of Poland" (Nowakoska, .06.30.00, Krakow). This observation lends itself to the idea that film resembles poetry far more than prose.

The role of the Roman Catholic Church in Poland cannot be separated from any part of Polish culture, particularly its history, art, philosophy and politics. Churches were a safe meeting place for any voice opposing Communism. The Church was also a safe haven for artists during Communist rule. Writers and poets found a venue for their works through the Church and thus allowed artistic expression to survive despite the Communist regime. To corroborate Dr. Nowakowska's earlier lecture, Dr. Gostynska echoes the idea that Christianity equals Polish culture. Gostynska articulates: "You are an artist in order to be a spiritual leader of the nation" (Warsaw, .07.05.00). The landscape of Polish cinema prior to the 1980's Solidarity Movement and the eventual collapse of Communism were richly painted in visual metaphors of the Seventeenth Century gentry and Nineteenth Century Romanticism. These metaphors were arduously constructed because of the friction between artistic expression and Communist censorship of the Arts. Dr. Gostynska explained that film directors had to balance precariously in the role as prophet and leader while not offending those in power. The goal: create and intricate subterfuge through carefully orchestrated visual symbols. Marek Hendrykowsi, author of

Changing States in East Central Europe, explains that "for several decades, a subtle use of metaphors, symbols, allusions, subtexts, and understatements effectively enabled film-makers to communicate with their public above the head of the censor..." (633)

In 1989, the fall of Communism created quite a predicament in the Polish film industry. Artists no longer needed to speak in purely subversive visual terms. Where artists once served as spiritual leaders, the end of Communism and censorship yielded such a breadth of possibilities for artistic expression and profit that many film directors and producers shunned the previous visionary status in order to embrace capitalistic opportunities.

In my brief interview with Ms. Teresa Rutkowska and Ms. Beata Kosinska-Krippner, both employees of Kwartalnik Filmowy, an academic journal dedicated to Polish film, their attitudes concerning current conditions in the country was that of disdain. They frequently mentioned the "Americanization" of Polish Cinema. Young Polish directors are turning to the B films of Hollywood where simple plots deal almost exclusively in mafia, gang, or black market action thrillers. They both explained that once Communism fell, so did Polish culture to some extent. No longer do a majority of films currently produced deal with social problems. Rutkowska and Kosinska-Krippner were quick to point out, "How many crime stories can you show our public?"

BACKGROUND LECTURE ON HUNGARY:

Notes compiled from two lectures: Mr. Andras Szekfu's discussion of the role of media in Hungary and Mr. Andras Peterffy's discussion of past and current trends in film. In addition, I have used materials found in The Oxford History of World Cinema *and several articles found in Cineaste.*

For the most part, film exists in American culture as entertainment and profit. In Poland and Hungary, during the time of Communist rule, film served a much different purpose. Film existed as an art form displayed to a mass audience. Polish and Hungarian film directors had a mission and a responsibility to perpetuate the countries' memory of national history and culture. "...the film-maker is an artist called upon to stir the conscience of society and tackle the most vital issues of the nation" (Hendrykowski, 633).

As in Polish cinema and the years leading to the fall of the Iron curtain, Hungarian films shared a similar penchant for literature-based themes found in the philosophies of everyday life under a communist regime. Where early Polish and Hungarian Cinema utilized documentary-style approaches to daily life, the Hungarian filmmaker perhaps recognized or was more sensitive to the ideas that the audience has a crucial role in the creative process of the cinematic experience. Mer Andrew Petieffy explains: "the very fact that our brains are recreating the images not the screen (essentially, the brain accommodates for gaps in the light that reaches the screen: i.e. a film which is two hours in length is only projecting one hour of light), engages the viewer as an active participant." (Budapest, 08.01.00) Thus, the idea that audiences were staring at a blank screen and yet participating in the creation and motion of the film led to early

attempts by filmmakers to go outside and respond to the natural movements of the world. The documentary became a staple of early Hungarian film. After the war, film business was divided between the various communist parties. As a result of nationalization, film stock and equipment became property of the socialist. The characteristics of the documentary style of film lent itself to the "desired"??? propaganda films of the 1950's. However, these documentaries became the training ground for subtle and often subversive visual symbols designed to communicate and often oppose the communist stranglehold of Hungary. For example, Istand Szots, who recently died, organized filming of the 1956 revolution and although the event was so well documented, the word "revolution" was never mentioned. In effect, the visual was virtually impossible to censor. There resulted a silent agreement between Hungarian filmmakers and their audience: "we know what it is about, but there is no need to speak of it. . . ."

Unlike Poland, the church was not as much of a haven for artistic expression in Hungary. It appears, though, that there was not necessarily a need as in Poland. Young intellectuals were given a playground and money to create. Balazs Studios became the haven for young filmmakers to experiment and express. By the end of the 1960's, the studios reached a relative freedom under the communist power so the move to total artistic freedom after 1989 was not as much of a drastic transformation as in Poland.

Andras Petreffy's concern with current trends in Hungarian Cinema today is the question of presence and preservation of the Hungarian identity. He feels that "this country is going to be sold out" to Western capitalism. The liberalization within current Hungarian culture has yielded mass superficiality. However, Poland had more capital to create this Hollywood superficiality and as Petreffy relates, "Hungary is too poor to

create Hollywood-type films . . .." (Budapest, 08.01.00) Despite the tendencies to Hollywoodize, there are many promising young directors who are presently creating excellent independent productions.

POLAND

Pan Tadeusz / 1999 / Andrzej Wajda

This elaborate production adapts a nationally treasured epic poem set at the close of the eighteenth century. For nearly four hundred years, Lithuania and Poland were linked until this union was partitioned in 1795 by (aggressive) nations at its borders...Russia, Prussia, and the Austrian Empire. The demise of this once massive nation left only one distant hope. If France's Napoleon promised to restore the Polish homeland, they, in turn, must help the French leader defeat Russia. Thousands of Poles were involved in the bloody fray between French and Russian forces at the gates of Moscow. Pan Tadeusz centers around two families who dwell in the Russian-controlled area of Poland. The Horeszkos embrace independence from Russian oppression. The Soplicas support Russian rule. Thus, the drama unfolds and a young Soplica must come to a decision whether or not to continue his family's support for Russia or marry into his distant Polish ancestry.

Man of Iron / 1981 / Andrzej Wajda

Although this film is a sequel to Wajda's earlier acclaimed *Man of Marble,* this particular film contains political and social events that correspond directly to the demise of Communist rule. Wajda uses actual news footage that, at times, gives the film a documentary feel; yet, the dramatic narrative aptly states the pervading attitudes of the Solidarity Movement. The story finds Winkiel, once a radical but now merely a weary alcoholic television reporter, assigned to the task of compiling information about Gdansk strikers and then discrediting their plight within the Solidarity Movement. Ultimately, Winkiel re-evaluates his stance in opposition to the strikers and actually finds he supporting the independent trade-union movement.

Mother of Kings / 1983 / Janusz Zaorski

In this simple, unadorned drama, an impoverished widowed mother, who is expecting her fourth child, must come to terms with nearly twenty-five years of political oppression under Communist rule. Lucja becomes friends with her neighbor, Witkor, a communist scholar who later rises to a high-ranking position in the Party. Lucja endures the Depression of the 1930's and eludes arrest by the Nazis during World War II. Her former neighbor, Witkor, attempts release Lucja's son, Klemens, and in doing so, disgraces his superiors. Klemens is tortured and ultimately dies in the custody of his captors. Lucja never learns of her son's fate. This film was shelved for five years due to censors and was finally released in 1987 after restrictions had been relaxed under Communist rule.

With Fire and Sword / 1999 / Jerzy Hoffman

In the vein of *Pan Tadeusz*, *With Fire and Sword* is a monumental work which to date is the most expensive Polish film ever produced. The epic film is based on the classic Polish novel by Henryk Sienkiewicz, which deals with the political and social upheaval between 1647 and 1649. The story is actually the first of a trilogy by Sienkiewicz and yet the last to be filmed by Hoffman. The same director filmed the last two novels of the trilogy several years before. While the Polish gentry are consumed with feuding among them, Cossacks are waiting to strike on Poland's eastern border while nearby Tartars and Turks are poised to attack Europe. Hoffman uses these dramatic events as a backdrop for a competitive romantic triangle: Jan Skrzetuski desires the marriage of Helena Kurcewicz, who is already bound to wed Ukrainian Bohun. The drama unfolds as tensions mount and the fate of Poland hangs in the balance.

State of Fear / 1990 / Janusz Kijowski

The story of Janek, an actor in a theatrical group, takes place in 1981 and follows the character's family history marked by Poland's repressions following World War II to the present Janek is presented with a mysterious briefcase to look after. The drama is heightened by the fact that the audience never learns of the briefcase's contents.

Janek is jailed twice as a result of taking the briefcase and is tortured in order to name his fellow conspirators. The viewer is encouraged to see the abusive way that Janek is used as a toy in a game for which he knows nothing.

The Consul / 1982 / Filip Bajon

This film outlines the tragic events of the Nazi invasion of Poland. Two brothers of German heritage live in Poznan, a tiny Polish town near the Western border of Germany. Michal defines the quiet, artistic brother who enjoys literature and art. Andrzej displays little interest in intellectual matters and would rather be executing childish pranks. On a whim, they steal the German consul's limousine and are subsequently caught by the police. Although the German consul uncharacteristically forgives the offense, the "coincidence" of their misadventure places them in contact with a Nazi underground group who want to prepare for the imminent German invasion. The wild brother, Andrzej, aids the group in killing the German consul and then placing the blame upon Polish citizens. These acts of brutality serve to excuse the crossing of German troops. Unfortunately, Andrzej's brother is a potential target for the same reason the consul was executed---it is only after these murders that Michal realizes that he must set out on his own to face the threat of invasion.

Poznan '56 / 1997 / Filip Bajon

Now a middle-aged man, Darek ruminates over an extraordinary event that happened in his youth. On June 28, 1956, a young Darek sits in his classroom with his classmates and instructor and first learns of a worker's strike that has erupted throughout the city. His instructor's girlfriend, Zenek, is a key figure in the strike and to support their instructor, Darek's classmates decide to strike as well. Many characters' lives intersect in the course of the day. The day appears endless as various characters come and go through the chaotic and tumultuous city streets. As the city erupts in violence, a subplot within the film focuses on five older professors trapped in a Pullman car who act as witnesses to a world they neither recognize nor begin to understand. It is a powerful tale that demonstrates how time ultimately alters the way in which our world is viewed.

Two Moons / 1993 / Andrzej Baranski

This candid, slice-of-life film invites a film viewer the opportunity to witness events in a small town where two social classes are sparring over issues of the haves and have-nots. Set before World War II, the aristocracy who frequent this little resort town takes issue with the irritating peasants who seem to be constantly in the line of sight. There are peasants who believe they should not be the pawns of the elite and thus initiate tiny "battles" with the oppressive class. An excellent film which parallels the division of social classes in other societies of the world.

Pigs / 1992 / Wladyslaw Pasikowski

What do you do with the multitudes of Polish secret policemen after the fall of Communism? It was obvious that their integration into the normal community of policemen would be rather difficult to achieve. The plot: Olo, a former secret policeman who joins a drug cartel, meets with opposition as newly-integrated policeman, Franz, refuses to conform to the regular police force tactics. Franz, uses many of his old techniques to track down the culprit of recent police brutalities. This film illustrates the very problem Poland faces in a new market economy and way of life.

Europa, Europa / 1991 / Agnieszka Holland

This film accounts the true event, which finds a young German Jew who survives the Holocaust by posing as a Nazi. Solomon Perel is the son of a Jewish shoe salesman and whose teen years unfortunately coincide with the rise of Hitler. In 1938, a pack of Nazis attack Solomon's family home and Solomon is able to escape to Poland. He ends up in an orphanage run by Stalinist forces and when the Germans sweep through Poland, Solomon's fluent German is able to earn him a position as translator in the Nazi forces. Over time, Solomon is made a member of the elite Hitler Youth. Although well disguised, Solomon lives in constant fear of being found out and has many "close calls" with officers and a young girl who is love with him, yet fiercely anti-Semitic.

300 Miles to Heaven / 1989 / Maciej Dejczer

"Don't ever return here." These harsh words spoken to two brothers, who, by telephone, speak to their parents in Poland after having escaped to Denmark on the underside of a huge truck, embody a strong sense of criticism of the Communist regime. The first images of the film demonstrate a futile picture of socialism in Poland. Initial scenes of corruption and barren, ugly environments as well as skirmishes with authorities serve as justification for the boys' escape. The second half of the film shows a much more positive backdrop, yet, the prosperity does nothing for the brothers' longing for their parents and national identity.

The Silent Touch / 1992 / Krzysztof Zanussi

A touch of magical realism graces this film and finds once-exiled director, Krzysztof Zanussi, weaving a story of self-discovery and recovered identities. Stefan, a Polish music student awakens to the sound of a haunting tune, which he is unable to identify. The notes play over and over in his mind and he soon comes to believe that Henry Kesdi, a great composer from an earlier era, has something to do with this melody. Kesdi, an acerbic, ailing man, who abandoned his career after the death of his wife in the Holocaust, fails to find any truth in Stefan when the young student appears at his home in Copenhagen. He rejects Stefan's dream, but, when in a coincidental touch, it is revealed that the young music student has mysterious healing powers. Kesdi, thus, yields to Stefan in order to ease his pain.

Eroica / 1957 / Andrzej Munk

This film contains two segments: the first is cowardice turned inside out and the second is of foolhardy courage. In *Eroica* a man attempts to worm his way out of military service, and in doing so, goes underground working for the black market in order to provide for his family. He unknowingly becomes entangled with the Polish resistance and over time proves to be a brave, stalwart member of the rebel forces. The second part of the film is set in a Polish concentration camp where a man becomes weary of his confines and makes a courageous effort to escape. Although his plans are foolish, no one knows

(including the guards) if he made it out safely. The mystery of his disappearance provides a sense of hope to all who are imprisoned.

Janicio of the Water / 1993 / Jan Jakub Kolski

This playfully eccentric film maintains a feeling of charm and a folk tale atmosphere. The main character, Janicio adores nature--he feels harmonious with the outdoor life. He feels he has a gift to heal and sets out to become a traveling miracle worker, leaving his pregnant wife at home. His healing powers become well known to the countryside and he soon begins to profit from his many followers. His life is good until he learns that his child is born with tail and then others he has "healed" revert back to the original ailing states. The viewer is left to decide whether Janicio's journeys are symbolic of the eventual fall of Communism.

Without Love / 1980 / Barbara Sass

From director Barbara Sass issues a gritty film with the premise of one determined woman against a society that does not allow her to advance. Rookie reporter Ewa Bracka is suffering from a failed romance yet is determined to rise above self-pity and persevere. She takes judo lessons and attempts to find new romance. In addition, she works hard in tracking down stories in the medical profession and spearheads a story on a notorious local brothel. This is a film that definitely impels a viewer to ask how one may balance a private and professional life.

Colonel Wolodyjowski / 1969 / Jerzy Hoffman

Based on a trilogy of novels by Henry Sienkiewicz, the story is set in the seventeenth century and outlines the rift between the Poles and the invasion of the Turkish legions upon the Eastern border. There is a pervading sense of realism to this expansive historical epic. A rather long film (160 minutes), yet an extraordinary insight into this particular time period and an excellent way in which to chronicle Poland's historical turmoil.

Temptation / 1996 / Barbara Sass

Anna, a Catholic nun and schoolteacher, has problems to resolve with her and the world in which she travels. As a teacher, she makes the grave mistake of advising her students to attend Mass rather than go to a Communist Party assembly. Set in Poland in the 1950's, this drama unfolds through betrayal and loyalty to self and country. Anna is arrested and then released under the condition that she spy on a priest with whom she has had a crush since childhood. She is pulled in several directions of guilt, loyalty, and as a nun who lusts, fidelity. The movie stands as a reminder to viewers to question what one wants and the price of getting it.

Third Part of the Night / 1971 / Andrzej Zulawski

This surrealistic film is fraught with many layers of symbolism and subversive images of the Nazi occupation of Poland. The film opens with a young man who is barely able to elude the brutal murdering of his family. He escapes to a town where a case of mistaken identity lands another, who resembles the young man, in prison. The young man takes shelter in a home where he aids a pregnant woman with her birth and then moves on to work in a typhus center. Because of his exposure to the virus, the young man hallucinates and carries out some rather bizarre acts while transfixed. The viewer takes part in this convoluted chain of events and realizes the trauma of his life stems from the guilt he holds for his survival where others have perished.

100 Years of Polish Cinema / 1996 / Pawel Lozinski

This film is an interesting documentary, which chronicles the films and cinematic events through the eyes of prominent Polish filmmakers as well as a cross section of film audience participants. Created on the suggestion of the late Kryztof Kieslowski, the documentation of the country's film origins and the representation of social and political events on celluloid yield fascinating insight of past and current Polish cinema.

White / 1994 / Kryztof Kieslowski

The second in the trilogy, *Three Colors*, director Kryztof Kieslowski blends dark comedy and a painful dose of realism to an expatriate Polish hairdresser whose French wife divorces him after a few months. Karol, destitute and lacking a passport, must journey

back to Poland hiding within a trunk. He is determined to seek revenge for his ex-wife's nonchalant dismissal. He amasses a substantial fortune and decides to lure his ex-lover to Poland for a taste of revenge. The film's imagery is subtle at times and then bludgeoning at others. Nonetheless, the bottom line is the perverse look at life in a capitalistic society.

The Last Stop / 1949 / Wanda Jakubowska

A difficult film to watch and at times, a viewer may wish to take periodic breaks while witnessing this the treatment of women inmates in the death camps of Auschwitz. Such treatment of any human (or animal for that matter) will appear completely uncivilized and simply despicable. A majority of the film is first person narrative, told by Michelle who fortunately escapes the camp. The sense of urgency blanketing this film certainly lies in the fact that it was produced only a few years after the liberation of Auschwitz. Note: Wanda Jakubowska was an Auschwitz survivor.

HUNGARY

Sunshine / 1999 / Istvan Szabo

Istvan Szabo's grandiose, lavish production follows the epic journey of the Sonnenschein family through tumultuous times. Spanning four generations and 150 years, actor Ralph Fiennes actually plays three different roles in the Hungarian Jewish family. Aaron and Josefa Sonnenschein perish in an accidental explosion while brewing an herb tonic, which the family produces for profit in their small village. Their son, Emmanuel, the only survivor of the tragic event, travels to Budapest with only his immediate belongings and the recipe for the tonic. Over the course of several years, Emmanuel is able to turn a simple recipe into a successful, profitable business. Emmanuel and his wife raise two sons (the eldest child the first of Fiennes characters), and thus the epic unfolds as the family fortune transforms from good to bad as anti-Semitic upheavals sweep through Hungary. The family name Sonnenschein is changed to Sors in order to divert anti-Semitic investigations and throughout the generational changes, Ralph Fiennes characters go so far as to embrace Communism as a form of revenge against deaths incurred amidst

the Holocaust. The final scenes of this three-hour epic find only two surviving members of the Sonnenschein family who witness the Hungarian Revolution of 1956.

Good Night, Prince / 1994 / Janos Rozsa

This film exemplifies the drastic changes in artistic expression after the dissolve of Communist censorship. A group of aspiring filmmakers attempt to shoot a film on the streets of Budapest. Problem: they have little means to create a film, other than the central character, Szaboles Hajdu and his videotaped performance of a high school Hamlet performance. He has come from the country to "strike it rich" in the city, yet, he finds, in a bizarre, awkward way, his participation in his own family drama. His pretty, yet aging, aunt takes a liking to Szaboles and from this point, his chances of stardom take a downward spiral. (A film from which various clips may be shown to a more mature class.)

Dreaming Youth / 1974 / Janos Rozsa

The idea of a daydream where one's thought can transport the soul to another time and place is the idea for this particular film. The year is 1906 and when changes come to this provincial town in Hungary, the tendency for the established intellectuals is to embrace the culture of previous enlightened periods of Hungarian prosperity. The drama focuses on the ideas and thoughts of a young Jewish girl whose family are all intellectuals. Various "signs" appear in her town to mark the storm of change that will ultimately wash over the ideals of past and present.

Awakening / 1995 / Judit Elek

This film follows the events of a young Jewish girl during the 1950's under the shadow of Stalin's rule. A first person narrative, the drama struggles with innocence and naivety of a teen that does not necessarily understand the fate of her world—past and present. Kati is in school when she is abruptly removed and notified of her mother's death. Under the circumstances, she must temporarily live with an uncaring uncle. After moving in with another family, Kati begins to go deep within herself and at times holds conversations with her deceased mother. It is heart wrenching to see the affection her

mother gives is nothing but imagination and the difficulty in finding friends and tangible affection eludes Kati. This poignant tale ends in realistic fashion.

Round Up / 1965 / Miklos Jancso

This film accounts a true event that occurred in the nineteenth century. The Kossuth Rebellion of 1848 involved the "round up" of suspected dissenters by the Hungarian police. The peasants are exposed to various forms of psychological torture that takes on a haunting, ceremonial state. Jancso's choice of a painful event in Hungary's history suggests a direct parallel to the treatment of Hungarians by Communist rulers in 1965. The young director recreates the events in the manner of a contemporary documentary. Jancso's intentions are clear, much like Arthur Miller's The Crucible correlates the events of the Salem Witch Trials and McCarthy's rampage through the government.

Maria's Day / 1983 / Judit Elek

Set in the nineteenth century during the Kossuth Rebellion of 1848, *Maria's Day* chronicles the drastic transformations in the politics and culture of Hungary. One aristocratic family in particular, becomes the victim of such violent political upheaval. They essentially lose all that is material, yet the family is proud and wishes to keep up their normal appearances. All is not well, however, and the family falls apart as each falls victim to illness and absurd egotism. Much like Jancso's *Round Up*, director Judith Elek draws potent connections between the demise of the Hungarian aristocracy in the nineteenth century and the control of Communism.

A Hungarian Fairy Tale / 1987 / Gyula Gazdag

This political satire focuses on an orphaned young boy who searches the streets of Budapest for a father who does not exist. The film blends comedy and surrealism as Andris, the young orphan, and Orban, a government employee refutes the ridiculousness of Hungary's bureaucracy. Shot in black and white Gazdag does wonders with the incredible contrasts within Andris and Orban's point of view. The film uses dialogue sparingly which allows for the humorous moments to be all the more engaging to the viewer.

Whooping Cough / 1987 / Peter Gardos

A ten-year-old boy and his grandmother endure the violent Budapest uprising of 1956 that led to the Soviet takeover of Hungary. When the skirmishes begin in October, the two are confined to their home where the grandmother spends her days reading and the boy is delighted to be away from school. A variety of escapades ensue while the family waits for the curfew to be lifted.

Flowers of Reverie / 1984 / Laszlo Lugossy

A historical drama set in the middle of the nineteenth century, Flowers of Reverie deals with the intolerance of political dissension of an all-powerful government. The main character, Ferenc, struggles to make a life for his family amidst the swarm of secret police and current government sympathizers. His heart screams for an independent Hungary, but his thoughts are suppressed under the watchful eye of current rule. Ferenc's life appears hopeful until he is implicated in discussions of revolution. As a result, Ferenc is imprisoned and place in a sanitarium. While confined, he manages to smuggle a document to the outside world that denounces the conditions within the Austrian monarchy; yet, this act causes nothing but additional grief to his family. Certainly, there are very convincing parallels between this drama and the fate of Communism in the twentieth century.

Daniel Takes a Train / 1983 / Pal Sandor

Daniel, a Budapest teen, desires to leave his beloved Hungary. The uprising by his people in 1956 marks a bitter time in Daniel's life from which he just as soon be absent. His friend, Gyorgy, longs for the same ideals of freedom. The problem: Gyorgy is a member of the Red army. In order to aid in Daniel's escape, Gyorgy must desert the Soviet military. He is able to see Daniel on to an Austrian-bound train, yet from that point forward, the young Hungarian is on his own.

The Girl / 1968 / Marta Mezaros

Filmed in stark, black and white contrast, director Marta Mezaros explores the role of "the girl" or female in Hungarian society. Mezaros questions the somewhat insignificant

presence of women in day-to-day life. *The Girl* is by no means a happy film…it is emotionally draining; yet, a viewer must recognize the determination of Kati, an orphan who stares off into the void, unafraid of what lies beyond. She does not despair for her misfortunes. She plods through a mundane factory routine in Budapest and encounters many who presumably should stimulate her from a catatonic state, but Kati simply continues forward, knowing that there is no escape from a harsh reality she either knowingly or unknowingly maintains.

Oh, Bloody Life! / 1988 / Peter Basco

As the title may suggest, *Oh, Bloody Life!* is a frustrating tale of attempting to "fit in." Lucy, an aspiring actress bred of aristocratic parents, is threatened by a government who is naturally biased against powerful, wealthy families. To add to Lucy's growing problems, she is deported to the countryside where other previous aristocrats do not readily accept her into their community. Peter Basco's film represents the emotional exasperation Hungarians endured during the repressive Stalin regime.

Meeting Venus / 1991 / Istvan Szabo

Meeting Venus is a film that uses Wagner's "Tannhaeuser" to explore prejudice, bureaucracy, and romance in a comedic, yet engaging, fashion. Hungarian conductor, Zoltan Szanto, is an idealist who wishes to perform Wagner's piece in an opera house in Paris. However, the much-anticipated production is doomed before its fruition via management issues, wild jealousies, and clashing egos. The politics involved in producing a work of art is certainly a satirical commentary by Szabo that alludes to the endless red tape of the past Communist regimes.

The Witness / 1969 / Peter Basco

"Don't call it a lemon, comrade. It's a Hungarian orange." These lines epitomize this dry political satire involving a destitute Hungarian worker who is in awe of the stupidity inherent in Stalin's bureaucracy. Basco's underlying visual symbolism and crafty dialogue is critical of a government that overlooks the essential purpose of its existence in order to follow phantom reactionaries. The main character is in charge of flood control at

a dam. He is called away to testify in court and while there wonders who is performing his duties. While he awaits the stand, the dam worker is given nonsensical tasks including the hilarious supervision of developing the first Hungarian orange (which, in fact is a lemon). Although this film was made in 1969, the release of this biting satire was not until 1978.

The Fifth Seal / 1976 / Zoltan Fabri

The Fifth Seal is the story of five young men who struggle to maintain a sense of individualism at the close of World War II. They test the boundaries of life under military supervision...much like students in a classroom "testing" the substitute teacher. One of the young men, however, goes a little too far and offends a military officer who, in turn, arrests all five of the teens. The boys are forced to do menial tasks in order to test their loyalty and devotion to their superiors. Thus, the film explores how one is to preserve the individual self under a variety of disagreeable situations.

Cold Days / 1966 / Andras Kovacs

The topic of this film is the methodical slaughter of Bosnians by Hungarian fascists during World War II. Through the director's pseudo-documentary style of filmmaking, the events certainly cast doubt on the film viewer as to these horrific human-rights violations. Likewise, the viewer is in for a surprise when he finds that many of the favorable characters turn out to be villainous and detestable people.

Mephisto / 1981 / Istvan Szabo

This film is a loosely based allusion of Faust, a German doctor who sells his soul to the devil (Mephistopheles) in order to gain youth, knowledge, and magical powers. Hendrik Hofgen is the star of a state-run theater that grows bored and restless with his life and work. He bows to the socialist ideals indoctrinated by higher powers until the Nazis enter the picture. Hofgen then seizes the opportunity to further his own career by performing propaganda play in support of the Nazi Party. As his friends and co-workers flee the persecution of the Nazis, Hofgen remains in order to spread his name across the country.

He only realizes too late that his progress is merely to keep appearances for an almost exclusive Nazi patronage.

Witness Again / 1994 / Péter Bacsó

One more time around...this sequel to the Peter Basco's 1969 *Witness* is another Hungarian satire which takes a comedic view of the country's transition to a free market economy. As the original ridicules the former Communist regime, *Witness Again* picks up with the main character, Jozsef Pelikan, religiously tending to his Hungarian oranges upon Danube Island, Oroszvar. Pelikan becomes implicated in the wishes of a millionaire entrepreneur, Szipak, who fancies transforming the island into a Hungarian version of Las Vegas. Mayhem ensues when a nationalist organization creates problems for Pelikan who is given the responsibility to make Szipak's insane vision a reality.

2000 Fulbright-Hays Seminar, Poland and Hungary

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Marist High School, Eugene, Oregon

High school unit of study on post-communist central Europe, with an emphasis on Poland and Hungary

October 30, 2000

Class: Modern World History, Grade 10
Advanced Placement European History, Grade 10

Objectives:
*Students will understand the historical background of communist central Europe and principal events in the fall of communism
*Students will explain benefits and problems involved in the transition from communism to capitalism in Poland and Hungary
*Students will identify issues pertaining to Poland and Hungary's relationship to Europe and to the world

Sources:
Davies, Norman. God's Playground: A History of Poland.
Hoensch, Joerg K. A History of Modern Hungary, 1867-1994.
Kubik, Jan. "Politics of Postcommunism (Summary)." Handout [attached in appendix].
Oblath, Gabor. "Transition Back to a Market Economy and Democratic Society." Economic tables handout [attached in appendix].
Orwell, George. Animal Farm.
Szilági, Domokos. "Shadow of Death" [attached in appendix].

Evaluation: Quiz or test consisting of about half objective questions and about half essay or short answer (one paragraph) questions. Graded according to school grading scale, as follows:

A = 90 to 100%
B = 80 to 89%
C = 70 to 79%
D = 65 to 69%

Essay asking students to identify the significance of transitions as symbolized in new uses for communist era buildings (see page 2, e.g. the Polish Communist Party headquarters becoming seat of the Warsaw Stock Exchange).

Lesson 1 (One to Two Days), Historical Review

Assignment: Read Orwell, Animal Farm.

Write on Board	Explain
SATELLITES	Red Army occupation, imposition of communism in postwar Europe.
TOTALITARIANISM	Attempts to totally control society including how one thinks, acts
STALINISM	Cult of individual Discuss parallels in Animal Farm -Cult of Napoleon -Control over thought, independence Animal Farm also captured the experience of many central Europeans under communism -Popularity of book in the underground press
BIERUT RAKOWSKI	Polish and Hungarian parallels under Boleslaw Bierut and Mátyás Rákowski
	Read together (aloud) Domokos Szilágyi poem, "Shadow of Death" [attached in appendix]
COMMAND ECONOMY	Review term, compare with market (demand) economy, concept of state planning
NOWA HUTA	Stalinist planned city in Poland, located outside Cracow despite lack of natural resources for steel mills; intended to break down conservative/traditional society/ religion in Poland

Write on Board	Explain
1956 REVOLUTION	Hungarian revolt against communism; Soviets crush
"GOULASH SOCIALISM"	Economic liberalization after 1956 in Hungary
EDWARD GIEREK	1970s Polish economic reforms, western loans Hungarian, Polish reforms fail to substantially improve ecnonomy, do not liberalize political system "Happiest barracks in the Soviet bloc" (Norman Davies on Poland)
JOHN PAUL II	Papal visit to Poland identified as beginning of the end; crowds gather in Mass, gathering beyond the control of the state "Poles count themselves" (Andrzej Bryk on papal visit)
SOLIDARITY	21 Demands -Economic -Political -Not anti-socialist -Cf. Gorbachev Martial Law -Church support, 1980s -Use church facilities for meetings, discussions
DANUBE CIRCLE	1980s opposition to Danube dam Public protests, people come together outside state structures/ institutions Cf. papal visit to Poland

Write on Board	Explain
GORBACHEV	
-PERESTROIKA	Restructuring in USSR
-GLASNOST	Openness to new thinking, reforms
	1989 announces non-intervention
PAN-EUROPEAN PICNIC	Opening on Austro-Hungarian border; becomes first "hole" in Iron Curtain
ROUND TABLE	Opposition negotiations with communist governments, new governments (and constitutions) in Poland, Hungary, elsewhere

Lesson 2 (Three to Four Days), Transitions Since 1989

Show series of five overhead transparencies [masters are attached in appendix]. Explain that they show what has happened at five different buildings or sites in Poland and Hungary since their transitions from communism. Ask students to identify the symbolism of these examples:

Show on Overhead	Explain
[From]	
POLISH COMMUNIST PARTY HEADQUARTERS	Why could this be considered ironic/symbolic of changing times?
[to]	Communist Party/centralized, planned economy replaced by market economy
WARSAW STOCK EXCHANGE	
[From]	
PALACE OF CULTURE AND SCIENCE	Stalinist "gift" in Warsaw; why could an open-air flea market be considered ironic/ symbolic of changing times?
[to]	
OPEN-AIR MARKET	Raw capitalism in the streets, beneath a symbol of past totalitarianism/centralized planning (e.g. Five Year Plans).

Show on Overhead	Explain
[From] SOVIET MILITARY BASE AT SZEKESFEHERVAR [to] IBM SZEKESFEHERVAR	Large Soviet base in historic Hungarian city; Soviet withdrawal of troops leaves facility and city which has a large infrastructure Szekesfehervar builds industrial park, several firms open facilities Contrast past Soviet military domination with western/multinational economic influence; high-tech industry
[From] SOVIET-HUNGARIAN BARRACKS AT PERCZEL-MOR [to] PAZMANY PETER CATHOLIC UNIVERSITY	Military installation converted to religious institution Atheistic system gives way to religious institution Recovery of Church institutions following communist persecution/ nationalization of Church property
[From] NATOLIN PALACE/ PARTY RETREAT [to] COLLEGE OF EUROPE	Originally built as noble residence, near Wilanow (royal country/summer residence), later used as weekend retreat by Bierut/Communist Party leaders, now site of graduate school for students studying European law, economics, social sciences Symbolizes Poland's past and present efforts to become more integrated into Europe (European Union, NATO)

Write on Board	Explain
TRANSITIONS	Discuss meaning of word, focus on transition as change How do changes in status of buildings and properties (see pp. 5-6) reflect changes in Poland and Hungary? Discuss Note that transitions (plural) was written on the board; what different kinds of transitions might governments and societies be making after communism? Kinds of transitions: -Political -Economic -Social -Integration (into Europe) - ???
POLITICAL TRANSITIONS	Communism to democracy Poland, Hungary already more liberal than other east-bloc countries by 1989
-SOLIDARITY	Division/splintering of Solidarity, others in post-1989 Poland 24+ parties in 1st Sjem (1991) 7 parties in 2nd Sjem 6 parties in 3rd Sjem Cf. early 1990s with other new democracies (American Articles of Confederation, 1780s; German Weimar Republic, 1920s) Electoral reforms (5% rule, consolidation/coalition of parties) allow/force consolidation, reduce number of parties Initial parties able to register with only 300 signatures, e.g. "Polska Partia Przjaćiól Piwa" (Polish Beer Lovers' Party)!

Write on Board	Explain
POLITICAL TRANSITIONS [continued]	
-REPUBLICANISM OR CONSTITUTIONAL MONARCHY?	
	Hungarian discussion over whether to establish republic or constitutional monarchy (Otto von Hapsburg)
	Spanish model (post-Franco Spain) or German (presidential) model?
-CITIZENSHIP	Involvement of citizenry essential to a democracy (cf. classical, early American views on "civic virtue," volunteerism).
	Challenges in post-communist lands Distrust (among older generations) of government, institutions
	History of paternalistic state (e.g. government, not individuals, take initiatives)
	Historic/cultural pessimism (Hungarian saying: "More was lost at the Battle of Mohacs"), lack of "civic courage" as a legacy of feudalism and communism (Ernö Zalai)
	Decimation of historical rightist/conservative intelligentsia in Poland (Nazi, Soviet occupations), "brain drain" (Poland, Hungary) to West
ECONOMIC TRANSITIONS	
-"SHOCK THERAPY"	Rapid privatization (sale of state-owned industries) Cf. statistics for growth in central European nations (attached in appendix)
	Note high unemployment with privatization, political impacts

Write on Board	Explain
ECONOMIC TRANSITIONS [continued]	
	Businessman replaces intellectual as rôle model
	Difficulty for older people to find new employment; low pensions
	Hungarian social welfare system--pay-as-you-go pension system being replaced with funded system on World Bank mandate
	Average Hungarian pension: Ft. 25,000 Minimum Hungarian pension: Ft. 16,000
	Two or three jobs common for Polish (Hungarian?) professionals. Higher food, gas, phone than U.S.; lower transportation, rent, education costs
SOCIAL TRANSITIONS	How does the change impact Poland and Hungary in less obvious ways
-EX-COMMUNISTS	Many remain in elite positions in government, business
	Opportunistic, anticipate changes. Network, access to information at time of transition
	Popular resentment? No formal "screening" (cf. Nuremberg Trials) of top communist leaders after transition, "painful compromise" with communist elite for sake of smoother transition (Andrzej Bryk)
	Some remain active in reorganized parties along social democratic lines, some "true believers" still in communism
	Polish electoral law: must declare past cooperation with secret police
	Historical parallels with post-Revolutionary France (Bourbon Restoration, 1815+), post-Civil War United States (Reconstruction, 1865+) ?

Write on Board	Explain
-CHURCH/STATE	Poland: Conflicting views of Church's rôle Liberals: Church not as fundamental to Polish life as historically believed, opposes 19th century uprisings political activism in early 1990s (open political endorsements) backfires Conservatives: Resist materialism/ Westernization; Poland as an example for rest of Europe (esp. as seen by John Paul) Hungary: Return of Church properties or compensation for lands taken under communism
-HISTORY	Return to pre-war (WWII, even WWI) issues which remained buried under communism, previous regimes
-HOLOCAUST REPARATIONS	Not addressed by communists, complicated by territorial changes, nationalization. Practical/political concerns and difficulties, e.g. competing property claims to an apartment building may be between two owners but may impact 100 tenants (voters)
-NATIONALISM	Hungarian minorities outside Hungary (post-Treaty of Trianon borders); potential revival/intensification of nationalistic tensions? Hungarian minorities law within Hungary; legal status, language protection for recognized minorities (13 groups)

Write on Board	Explain
SOCIAL TRANSITIONS [continued]	
-WESTERNIZATION	Fear of loss of own culture?
ACT OF THE DEFENSE OF THE POLISH LANGUAGE	Require use of Polish to describe all projects, no English on supermarket signs. "Fortress" mentality? Cf. Quebec language laws, French cultural protections Note: Successful films based on classic Polish books
	Changes in mentality: -Pre-1989: Wait in line, "get by" -Post-1989: Job, work Changes in rôle models: -Pre-1989: Intellectual -Post-1989: Businessman

APPENDIX

"Shadow of Death" by Domokos Szilágyi — Pages 13-14

"Politics of Postcommunism" table by Jan Kubik — Page 15

"Then and Now" comparisons of uses of buildings (for reproductions as overhead transparencies) — Pages 16-20

(1938–1976)

from SHADOW OF DEATH
Requiem

I

Rails cleave screeching into the bleeding flesh of countries
like a saw into wood
howling trains drag my bleeding body
our bleeding bodies
across countries' bleeding bodies
eight horses or forty-eight people or one hundred and fifty deportees

---

where, bee-buzzing childhood, have you gone,
sunshine
wave-splash
you have all taken flight
you butterflies who split scented rifts in the rayed air
even the eye could hardly catch up with you
stones who did not strike anyone
birds who did not settle on the eyes of the dead
apples' overflowing red
unripe gooseberries' acrid green
mud that encrusted the ankles, caressing them and kissing them
summer streets' floating dust
– big gray sad bird –
the leaves' crown of hair bobbed at cockcrow
apricots' gold jingled like the bell on the neck of a colt
plums' blue gaily talked back to the sky's bright blue
and the little fellow who sniffed all this in
so he can feel their flavor even as a man

---

eight horses or forty-eight people or one hundred and fifty
deportees
one hundred and fifty nobodies that the teeth-snapping

BEST COPY AVAILABLE

unknown awaits
one hundred and fifty parched throats
one hundred and fifty shrivelled stomachs
one hundred and fifty nervous systems jarred to madness
one hundred and fifty thirsting lungs that retch the captive air
one hundred and fifty emaciated human backs for which the
hissing whip waits
one hundred and fifty dull napes for which the lead from the
earth has already been raised
one hundred and fifty brained horrors

Rails cleave screeching into the bleeding flesh of countries
like a saw into wood
howling trains drag my bleeding body
our bleeding bodies
across countries' bleeding bodies
eight horses or forty-eight people or one hundred and fifty
deportees
one hundred and fifty captive worms crushed by a boot
one hundred and fifty captive worms
and a hundred thousand
and a million
a million – – –

2

The minutes hours days nights are lengthened to infinity
by torture
you live here
– so, tell me, are you living –
between superior barbed wire
superior machine guns guarding your steps from the watchtowers
and superior bloodhounds snarling their gums at you

you have no name
you are just a thing
the inventory number is on your arm
you are a thing
with a striped sheathe
you can speak but it's not advisable
and it's not advisable to keep quiet either
and it's not advisable to sleep it's not advisable to stay awake
it's not advisable to eat it's not advisable to starve
it's not advisable to work it's not advisable to slack off

Nuxo11/Page 13

it's not advisable to be sick
it's not advisable to be healthy
it's not advisable to walk
it's not advisable to sit in one place
it's not advisable to run away it's not advisable to stay
it's not advisable to suffer it's not advisable to rebel
it's not advisable to think to cry to laugh
to notice your fellow's flesh hanging in shreds
to turn away to stare at the sky to cast your eyes on the ground
to pity those upon the snow who are being splattered with cold water
to pity those buried alive
to pity those burnt alive
to take part
to remain indifferent
to live
to die – – –

So this is what you are
here you are
light-years away from what you once used to call life
hired death walks around you in martial dress
get used to it then
get used to it
as you got used to the shiny-seated trousers a long time ago
the faded tie the little skewed hat
the newspaper read during the meal
the wedding ring on your finger
your wife's slight grumblings
that you were fired
and ran your legs off for the daily bread
get used to it as to light by day to dark by night
to noise to silence to sleep to wakefulness
to your pulse's beat
to cold suppers

the most horrible being that you do get used to it

BORDERS

I am always walking along borders,
always along borders;
what is *on this side*, what is within reach:
starts finally to hurt,
it hurts to find out about *the other side*,
yet I am lying, too, that I will find out about it,
the holy lie, hope, is waiting there
on the borders;
it is waiting, I am waiting, all of us are waiting,
here, at the borders;
as the border extends, I follow it,
I start out, I'm going – the border is extending,

the more impassable it becomes,
the richer I get,
and the richer, the more longing.
I'm always walking along borders,
I'm always lying, even
to myself, so to you
– to everybody! – :
that I will cross it, and that I will take
the Earth with me, sad luggage, –:
duty will be imposed on it, because there is, there is a border
across which they won't let me pass
the murderous part of my baggage,
the mad part, the hypocritical part,
the liver-spotted part, the frosty,
snow-teared, death-full
part, and divorces,
yes, the lie divorces hope,
after one million years of marriage,
(and meanwhile, meanwhile)
I am walking along the border, wandering, I am walking,
and the lighter my luggage will be when I cross,
the deeper my footprints will be in the ground.

Translated by Len Roberts and Erika Urbán

POLITICS OF POSTCOMMUNISM (SUMMARY)

	Strength of anti-communist opposition before 1989. Liberalization of the Communist Party	What happens to the communist party after 1989?	Winners in the first elections after 1989	What happens to the state and the rule of law after 1989?	**Immediate** result of power transfer
Poland	1. Long-term massive movement (Solidarity); 2. Party liberalization	Social-democrats (win the second elections: 1993)	Anti-communist opposition	Early legal devolution of power to local governments; rule of law (relatively) intact (1998 CPI = 4.6 [39])*	Replacement of the old regime
Czechoslovakia	1. Elite dissidence (Charter 77); **2. No** party liberalization	The Czech Rep.: Social-democrats (win the fourth elections: 1998); Slovakia: nationalists	Anti-communist opposition	Peaceful dismantling of the federation; legal devolution of power to local governments; rule of law (relatively) intact (CPI CZ = 4.8 [37]; CPI SL = 3.9 [47])	Replacement
Hungary	1. Elite dissidence; 2. Party liberalization	Social-democrats (win the second elections: 1994)	Anti-communist opposition	Legal devolution of power to local governments; rule of law (relatively) intact (CPI = 5.0 [33])	Replacement
Romania	1. No dissidence; **2. No** party liberalization	Nationalists (NSF)	Reformed communists (NSF)	Moderate reforms/ feudalization (?); rule of law challenged (CPI = 3.0 [61])	Transformation of the old regime
Bulgaria	1. Limited, weak, late dissidence; 2. **No** party liberalization	Moderately reformed ex-communists: Social-democrats	Reformed communists (SPB)	Moderate reforms/ feudalization(?); rule of law challenged (CPI = 2.9 [66])	Transformation
Russia	1. Elite dissidence (Sakharov); 2. Party liberalization under Gorbachev (since 1985)	Moderately reformed communists	Anti-communist opposition: liberals and nationalists (mostly ex-communists) (1993: Duma)	Feudalization/privatization of the state; rule of law severely diminished (CPI = 2.4 [76])	Transformation

* Corruption Perceptions Index (see rankings and explanations at www.transparency.de/documents/cpi). The first figure represents the 1998 CPI Score (maximum, ie almost no corruption; 0 minimum, ie total corruption). The second figure is the Country Rank (Denmark first, its CPI is ideal 10.0; Cameron la 85th, with the CPI = 1.4). USA is 17th with the CPI = 7.5

Then...

Polish Communist Party Headquarters

Now...

Warsaw Stock Exchange

Then . . .

Palace of Culture and Science

Now . . .

Warsaw flea market

Then . . .

Soviet military base

Now . . .

IBM Székesfehervar

Then . . .

Soviet-Hungarian Barracks, Percel-Mor

Now . . .

Pazmany Peter Catholic University

Then . . .

Natolin Estate, Polish Commuist Party Weekend Retreat House

Now . . .

College of Europe

Animal, Vegetable or Mineral
Understanding the New Emerging Economy's Of Poland and Hungary
A Classroom Simulation

By Dany M.Ray
Washington Middle School, Cairo, Georgia
Participant Poland/Hungary Fulbright-Hays Study Tour 2000

Introduction:

The former Soviet Bloc countries of Poland and Hungary have reshaped their economy's They are successfully transforming themselves from a command economy (during the communist era) to a market economy (presently). Within the last ten years both countries have increased their GDP, (Gross Domestic Product) their PCI (Per Capita Income) and decreased the unemployment rate overall. These three factors can be indicators in evaluating the success of a country's economy.

What do these concepts and terms mean to students? This lesson gives students the opportunity to simulate the three types of basic economies (market, command and tradition) that both Hungary and Poland have experienced in their pre -communist era, the communist era, and now.

The simulation has groups of students working under the guidelines of each of the economies to produce a product. This gives them the opportunity to gain valuable insight into the values of each system, and to evaluate the advantages and disadvantages of each economy. The lesson draws students into a discussion of what lies ahead for other newly independent republics, and why their economies may or may not achieve the same success as Poland and Hungary?

Objectives:

Students will:

- produce a product from three basic economic systems.
- identify each economy by name and it's characteristics
- gain insights into the value of each system
- evaluate the incentive structures of each system
- recognize how each system has effected the economic history of Poland/Hungary.
- categorize countries by their economic systems.

Grade Level: 6-12

National Geography Standards

11 Human Systems- The patterns and networks of economic interdependence on Earth's Surface.
#13 Human Systems- How the Forces of cooperation and conflict among people influence the division and control of Earth's surface.

Materials:

- Six balls of light weight string.
- Four bags of plastic or wooden beads, (one red, one blue, one yellow and one green)
- A ruler, scissors, and a paper plate (to hold beads) for each group

- Transparency of **Score board sheet**
- Copies of Scenario 1,2,and 3 (two sets of each "scenario") to be rotated from group to group by the teacher.
- Student copies of "debriefing sheets" **(Systems Chart and Countries GDP and Profile Sheet)**
- Access to internet computer, or current almanac

Time Frame: 2 days (one day for production, the second day for debriefing)

Procedure: (day one)

1. Group students into six small groups, 4 or 5 per group.
2. Give each group a ball of string, a paper plate, a pair of scissors, a ruler and one copy of a "scenario" (two of the same scenario's will be going on at the same time)
3. Three seven-minute rounds are played. The scenario sheets are rotated from group to group after each round so every group can experience each system (scenarios) during the hour.
4. Groups are to follow whatever directions are on their values and goals sheet. The teacher acts as the person to distribute the beads each round and acts as the quality control person.
5. After each round of production the group scores are posted on the score board transparency. The winning group is the one that has the most dollars per person after the third round.

Procedure: (day two)

1. Debrief with students by discussing their reactions to the production part of the simulation.
2. What prevented them from production, what encouraged them to produce, and how did they feel about their roles?
3. Pass out copies of the **Systems Chart,** lead them to use what they learned from the production scenario from day 1 to fill the chart out. Point out that Poland and Hungary are using a market economy strategy to achieve their government's economic goals.
4. Discuss factors that could prevent Hungary/Poland from continuing economic achievement?
5. Next, pass out copies of the **Countries Profile Sheet**; ask groups to use either an almanac or the Internet to complete the chart. (CIA FACT Book on line is an excellent source)
6. Discuss with class the results of their chart, why do countries use a particular system? Do they have a choice? Did Poland and Hungary have a choice during the communist era, or pre-communist era?

Assessment:

Day 1: Observation of student within groups, cooperative with others, contributing ideas, and labor.
Day 2: Completion of Systems Chart with a score of 80% or better.
Completion of Countries Profile Sheet with a score 80% or better. (data comes straight from the CIA website or Current Almanac)

Resources:

http://www.odci.gov/cia/publications/factbook/
Encarta 2000
CultureGram Poland 1999
Geography for Life, National Geography Standards

Adapted from a lesson by Ken Ripp, Social Studies Teacher, Eau Claire, Wisc

Scenario 1

Poland and Hungary
"The Way we Were"

What we Value: Our group is really concerned with the way things were done in the past. Position of authority, jobs, etc. is handed down according to tradition. We value the past and see no need for concern about increased economic growth in the future. Basically belief and customs determine everything in our society.

Our Goal: To produce what our ancestors did and in the same way that they did. Following tradition is our basic underlying goal.

Our Situation: With our present limited resources of string, beads, ruler, and scissors we can create either rings, necklaces, or bracelets. Our group gets $10 (dollars) for each necklace, $5 (dollars) for each bracelet, and $2 (dollars) for each ring. Our country has always produced bracelets so everyone must produce bracelets.

Production Procedure: Each person must make the entire bracelet, no specialization of tasks. The person designated by the teacher will use the string, ruler, and scissors first and then pass it clockwise around the table. Each bracelet must be made with a 12-inch piece of string with 8 beads on it in this sequence: 3 red, 2 yellow, and 3 green. After the beads are on the string it should be tied in a knot to finish the bracelet. The knot should be neatly trimmed off, as done by past generations. After each bracelet is finished it must be passed around the group clockwise and each member must tell the maker how beautiful it is. (This is an old tradition of our country) The maker then hands it to the quality control person who records the $ 5 (dollars) if all procedures are followed correctly. According to tradition each person can only make 1 bracelet every 15 minutes before starting the second one. So after you complete your first one relax for 15 minutes before starting the second one.

Scenario 2

Poland and Hungary
"What Were Told to Do"

What we value: We have accepted a government, which is run by a very strict and strong central leadership group. We are highly organized and our leader assigns the people of our group specific tasks. Our country strives for efficient use of time and resources, which will increase economic growth and hopefully raise our standard of living. It is up to the central leaders to determine what is needed and how the resources will be used.

Our Goals: To produce what the central leadership finds necessary for our society. Also, there must be efficient use of time and resources so increased production and growth will occur.

Our Situation: With our limited resources of string, beads, ruler and scissors we can create either rings, necklaces or bracelets. Our group gets $10 (dollars) for each necklace, $5 (dollars) for each bracelet and $ 2 (dollars) for each ring. Our leaders say make 5 bracelets immediately, and then the central planners want necklaces to be produced by our group.

Production process: The central planners emphasize specialization. The person sitting closest to the front of the room will be the string cutter, then going clockwise around the group, the next person will be the bead sorter, then the bead stringer, knot tier and knot trimmer. A bracelet must be made from a 12-inch piece of string with 8 beads on it, in this sequence: 2 red, 2 yellow, 2 blue, and 2 green. A necklace is made with a 20 inch of piece of string 10 beads in this sequence: 3 yellow, 3 blue, 2 green, and 2 red. After the beads are on the string it should be tied in a knot and the knot should be neatly trimmed. The finished product is then handed to the quality control person who marks down the dollar amount. Our group will receive $ 10 (dollars) per person if the required quota is filled. After that, the dollars earned by our production group will go to the central planners and will not be added to our total dollar amount.

Scenario 3

Poland and Hungary
"Make as much as we Like"

Our Values: Our country and economic system reflects values, which center on rugged individualism. It is up to each person in the group to make herself/himself more prosperous than other people. Our country produces what ever brings the highest price and produces it with the method that costs the least. Individual rewards and materials incentives are used to encourage and stimulate continuous economic growth and production.

Our Goals: To produce whatever our group decided would be most beneficial to us. We will want to organize ourselves so that we can make the most efficient use of our time and resources. Maximized profit is the key.

Our Situation: With our limited resources of string, beads, ruler, and scissors, we can create either rings, necklaces, or bracelets. Our group gets $ 10 (dollars) for a necklace, $ 5 (dollars) for a bracelet and $2 (dollars) for a ring. Our group produces what ever we want.

Production Process: It is up to us to organize our group and choose jobs in whatever fashion we want. (we need a string cutter, bead sorter, bead stringer, and knot tier). A ring must be made from a 6-inch piece of string with 4 beads in this sequence: 1 red, 1 yellow, 1 blue, and 1 green. A bracelet must be made from a 12-inch piece of string with 8 beads on it in this sequence: 2 red, 2 yellow, 2 blue, and 2 green. A necklace is made with a 20-inch piece of string and 10 beads in this sequence: 3 yellow, 3 blue, 2 green, and 2 red. After the beads are on the string it should be tied. We may trim the knot neatly if we want. After the tying is done the finished product must be handed to the quality control person. Our group will be paid in full for as many of the items as we can produce within the time limit.

Production Score Board Sheet

Team	Market	Command	Tradition
1.			
2.			
3.			
4.			
5.			
6.			

Systems Chart (student Copy)

	Market	Command	Tradition
Progress: Is it Stressed?			
Choice of Jobs			
Motivation to Produce			
How to Produce (degree of specialization)			
What to Produce			
For whom to produce			
Base Values			

Which system is best? Explain

Systems Chart (teacher copy)

	Market	Command	Tradition
Progress: Is it Stressed?	Highly stressed	To some degree	Not at all
Choice of Jobs	Individual preference	Government directed	Custom directed
Motivation to Produce	High Self-gain	Limited social gain	Traditional incentives
How to Produce (degree of specialization)	Least Cost method	Least cost method	Traditional ways
What to Produce	Whatever is most profitable	What ever the government decides is needed	Whatever was Traditionally produced
For whom to produce	Highest bidder	Those declared in need	Distributed by custom
Base Values	Competition Material Rewards Self-gain freedom	Cooperation Moral rewards Societal gains Governmental decree	Custom, Traditional Ways and Beliefs

Which system is best? Explain

Countries Profile Sheet

Use an almanac or the suggested Internet source to complete this chart

	System	*GDP*	*PCI*
Afghanistan			
USA			
Poland			
China			
Cuba			
France			
Hungary			
Russia			
Iran			
Romania			

System-Market, Command, Tradition
GDP-Gross Domestic Product
PCI-Per Capita Income

Grady County School System Home page
Washington Middle School, Cairo, GA

Hungary the of Europe

A Virtual Geoquest

created by Dany Ray, Participant Fulbright Hays Study Tour Poland/Hungary Summer 2000
Teacher for the Gifted, Grady County School System, Cairo,Ga

Teacher Page

map of Roman Empire, map present day Europe,outline map of the United States,egg pattern

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The early Romans established a frontier outpost on the river Danube in present day Hungary,they called it Pannonia. Between cultivating it's fertile soil and fighting off threats to the empire by the barbarians, they lived a good life. The city of Budapest on both sides is ripe with the ruins of Roman buildings and markets.

Ever since that time though, Hungarians have lived with war, revolution, down sizing of their borders and most recent the collapse of communism.

To understand the Magyar(Hungarian)people and the role that geography has played throughout it's history, experience a virtual geoquest 'Hungarian Style"!

As will all quests there are tasks, and this geoquest has several that will give you the opportunity to view images of Hungary, access maps, read histories, and immerse yourself into Magyar culture. Many images are linked to sites that will help you. Text in blue are also linked. Begin below by following the sunflower.

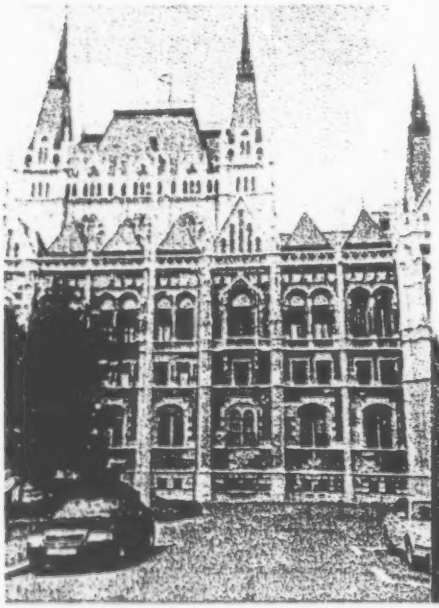
Hungary's capital is Budapest, the east side of the river is Pest, whose's origins was as a trading village. The other side of the river Buda, spreads into the hills.

Budapest is in fact a young city under its present name. By 1872 the three autonomous towns of Obuda (literally, Old Buda)Buda and Pest had already grown into one, and in that year were united administration as well. The capital stands on the site of one of the oldest settlements in Europe. The archaeological finds at Castle Hill include the tools and worked pieces of a pebble industry dating from 46000 to 42000 BC.

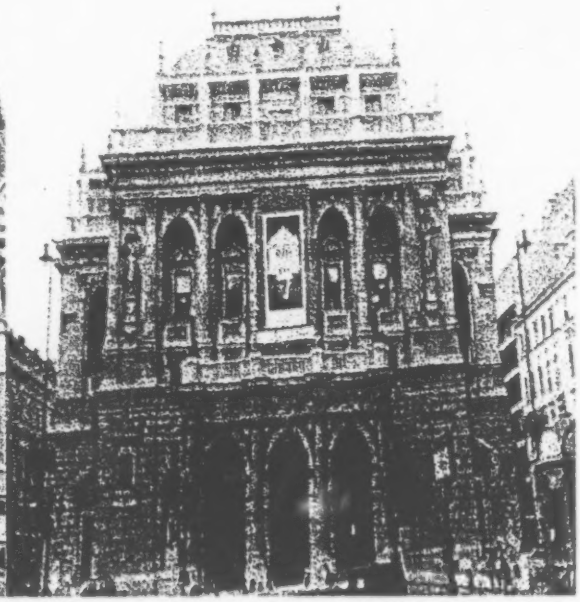
Task # 1 Access a map of the early Roman Empire from this link, study the Roman providence's and their borders. Next, download a map ofpresent day Europe, color in the Roman providence of Pannonia and the other providence's Note where they correspond with present day European countires and cities. Generate a list of present day names for the corresponding Roman providence's from the map. Speculate on what natural resources were available, what trade products were manufactured, and what crops were harvested then and now? Is there any difference?

During the middle ages Hungary's tallest hills were selected for fortification. Many cities had moats, inner walls, and methods for holding out during sieges. This castle is near the city of Sopron, on the present Hungarian/Austrian border. Today, tourist motor over to Hungary from Austria to take advantage of such historical sights.

Task # 2 Study the design of the castle pictured above, then brainstorm a list of the many and varied ways that a village would be able to survive a long seige. Share your list with classmates, what type of methods did they come up with, food storage, defense ideas, etc... Any really crazy ideas for surviving



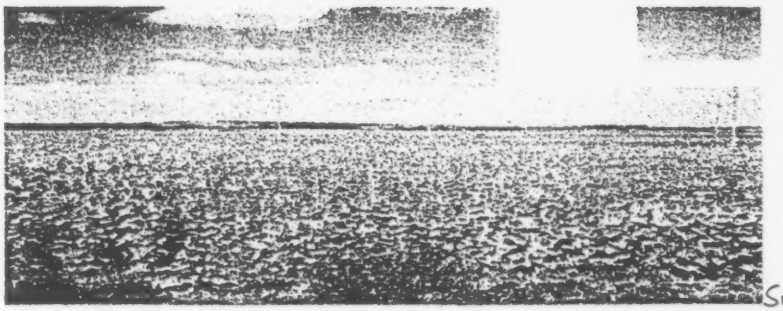
Today in modern Hungary the Hungarian President works within the walls of the Parliment.
Built before the turn of the century it sits along side the Danube River and is considered one of the most beautiful buildings in the world.



Not to far from the parliment building is the Budapest Opera House, second in the world in beauty and sound.

Task # 3 Plan to spend the day in Budapest, use the link to read about historical sites, cafes, the zoo, and more. Then construct a written hour by hour schedule of places to go and things to see. Plan to leave your residence at 8:00 am and return about 11:00pm.

Into the Hungarian Countryside

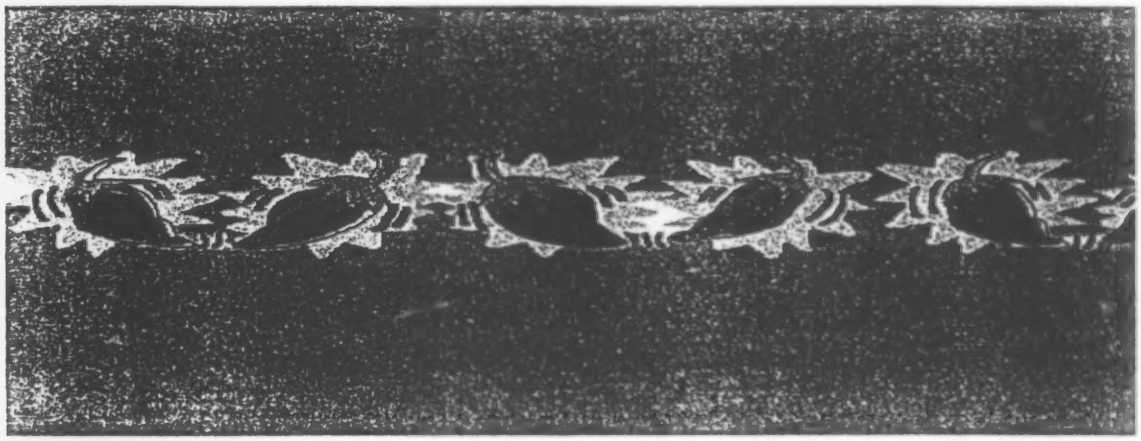


Sunflowers are grown on large private farms in Hungary,the seeds are crushed and the oil used in face creams, cooking, and machinery. Russia is currently the largest producer of sunflowers, followed by other former Soviet Nations.

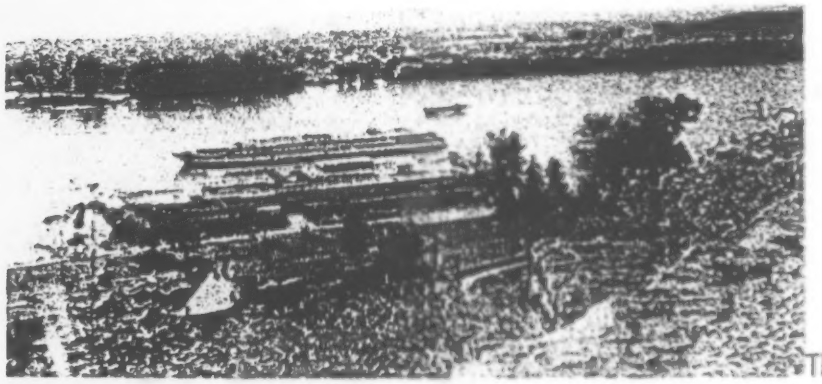
Task # 4 Print out an outline map of the United States, then using an atlas or the sunflower site(read the kids book about sunflowers) color in the states that are major producers of sunflower seeds. Compare that amount to the amount that Hungary grows each (check major producer site above)year by creating a picture graph of sunflowers on the back of your U.S map. Let each sunflower you draw stand for 50 tons of seeds or oil produced.

next page

The red pepper commonly know in Hungary as "Paprika"was introduced to Hungarians after the age of exploration when Columbus returned with many exotic items from the new world. Hungarian Paprika is grown within the Hungarian Plains by both large and small land owners. Several villages hold "Paprika" festivals with long fun activities. The paprika is sold in large two bags and small decorative tins. You can purchase the "hot" or the "sweet" variety. There may even be a nuclear variety for the hardy connoisseur.



Task # 5 In the small community of Whigham, Georgia the Rattlesnake is the guess of honor at a one day "Rattlesnake Roundup". This festival features batter fried rattlesnake, rattlesnake milking, and snake handling demonstrations. Check out other to American Festival in your community or nearby. Read about the products, animal or thing that is being celebrated. Then invent a "festival" to celebrate an important event, product or thing in your community by writing a newspaper article about the upcoming event. Remember, who, what ,when, were, and why?



The Danube Bend

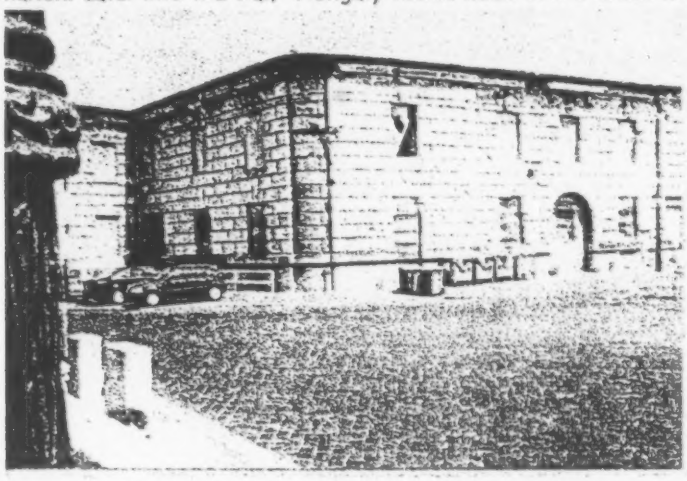
Danube River begins in the Black Forests of Germany and flows into the Black Sea, before that, it flows through many countries and has created a "Bend" just southeast of Slovakia on the Hungarian side. This bend was well known by the Romans, the early tribes of Hungary, and the present continental cruise ship. They disembark here for visitors to visit Castles, Hotels, and the incredible views from the hills.

Task # 6 Using your modern day map of Europe (task #1) and an atlas. Trace the source (using a marker or colored pencil) of the Danube from the forests of Germany to the Danube Delta in Romania where it flows into the Black Sea. How many countries does the Danube actually flow throughout?

Along the Danube are numerous villages, who's inhabittants used the river as a highway. Now the highways of Hungary are paved roads that all lead to Budapest. Notice the stork nest atop the electrical pole. In Hungary as in the rest of Europe, Storks are a symbol of good luck. Platforms are built by the villages to entice storks to build their nests in their villages and towns.

Next Page

Prior to W.W.II, Hungary aligned itself with Nazi Germany. This strategy was an effort to regain lands lost at the Treaty of Trianon. Later into the war, Hungary found itself in the cross fire. This former 3 story building



was destroyed during the bombing. It's located on the Buda side of the river within walking distance of the Royal Place. It remains today as a reminder of W.W.II, the Russian occupation, and the Hungarian Revolution of 1956.

Task # 7 During the Hungarian Revolution the world stood back and watched! Write about a personal experience where you felt that it was important to speak out but your feelings and opinions went unnoticed or punished. Then compare this experience to what happened to Hungary in 1956 by using a Venn Diagram.

The leading Hungarian families of old thought that their ancestors were children of heaven, and visualized them as animals. Members of the first Hungarian royal house, the House of Arpad, considered themselves to be the descendants of Attila , the King of the Huns. Seven of these tribes from Asia traveled west and reached the

Carpathian Mountains, to settle present day Hungary. They brought with them their language who's family structure is shared with Finnish and Estonian speakers only. Listen to the Hungarian language and then try a few phrases, learning a few words will endure you to a Hungarian forever.

The beauty of the Danube and other Hungarian sights are captured daily by landscape artists. One folk custom is to paint eggs for Easter. Girls would boil and paint eggs using in their own regional characteristic pattern.

Task #8 Down load this large egg pattern and create your own regional patterns using markers, colored pencils or paints. Create a bulletin board filled with Hungarian eggs.

To this geoquest complete convert little spending money. Go the Universal Currency Converter and convert $1.00 US dollar to Hungarian Forints. Watch how the exchange rate changes every few minutes. Convert U.S. dollars to Polish Zloty's, and other currency from former Soviet Block countries.

This geoquest is a companion to Poland the Heart of Central Europe, A Virtual Tour, take that tour next!

Acknowledgments: Dr. Huba Bruckner, Executive Director, Hungarian Fulbright Commission, Ms. Annamaria Sas, educator, Budapest, Hungary, both provided direction, drive, and inspiration for the virtual tour of Hungary.

Hungarian Links:
http://www.fulbright.hu (Hungarian Fulbright Office)
http://www.hungaryemb.org (Homepage of Embassy of Hungary)

Back to Page One

Grady County School System Home page
Washington Middle School, Cairo, GA

Hungary the ♥ of Europe
A Virtual Geoquest
Teacher Page

created by Dany Ray, Participant Fulbright Hays Study Tour Poland/Hungary Summer 2000
Teacher for the Gifted, Grady County School System, Cairo,Ga

extending lessons, map of Roman Empire,map present day Europe,outline map of the United States,egg pattern

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Introduction: Hungary a small landlocked country in central Europe is emerging as one of the winners in the race for capitalism in the new millennium. This concept is not surprising considering that Bupapest, Hungary's capital and largest city has a long history of cultural and economic strength. It's language, culture, and geographic location make Hungary a logical choice for a unit of study. The virtual geoquest can be an introduction to a unit on Hungary or a component of the regular curriculum. It provides the student with hands-on tasks designed for higher level thinking.

Objectives: to provide the student with:
* relevant and current information about Hungary, through photographs, linking web sites, and content.
* written and oral tasks that are based on the National Geography Standards.
* practice using technology connected to specific web sites.
* interactive instructional tasks and integrated technology activities.

Advantages to teacher and student:
* Virtual tour can be the jumping off point for a Eastern European unit of study in the classroom.
* Can be used as an enrichment or supplemental unit.
* Is designed to be a student centered unit and allows the teacher to serve as a facilitator.
* Students work and learn at their own pace.

Materials Needed:
* Computer with internet access
* Printer to download copies of maps (can be provided by teacher instead)
* Paper, pen, maker
* Classroom Atlas

Virtual Tour Procedures: (takes Three to four days to complete the tour and two days to complete the extending lesson)
* Preview site before presenting it to the students, decide if you want them to do the entire tour or just pecific tasks?

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(if necessary download the maps from the first page or directed web links instead of letting students do it as they go)

* Walk students through the virtual tour without beginning any tasks,(especially for students with little or no web quest experience) Let them know that they will be clicking on links and reading the information. Explain that they will be asked to complete a series of tasks, in which they will use the links as resources.

"Clear expectations make for better learning"

* Instruct students as to how you want them to organize their data, and complete the tasks. (one suggestion is to keep and bind as a "Hungarian Travel Journal") This can be the assessment piece for the Virtual Tour Unit.
* Students can be divided small groups of two or three to tour together, or individual students can proceed on their own.

What students are asked do:

Student Tasks: (these are included within the tour and links are given for background reading)

Task # 1 Access a map of the early Roman Empire from this link, studying the Roman providence's and their borders. Next, download a map of present day Europe, color in the Roman providence of Pannonia and the other providence's. Generate a list of present day names for the corresponding Roman providence's from this map. Speculate on what natural resources were available, what trade products were manufactured, and what crops harvested then and now? Is there any difference?

Task # 2 Study the design of the castle pictured above, then brainstorm a list of the many and varied ways that a village would be able to survive a long siege. Share your list with classmates, what type of methods did they come up with, food storage, defense ideas, etc... Any really crazy ideas for surviving

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Task # 6 Using your modern day map of Europe (task #1) and an atlas. Trace the source of the Danube from the forests of Germany to the Danube Delta in Romania where it flows into the Black Sea. How

many countries does the Danube actually flow throughout?
Task # 7 During the Hungarian Revolution the world stood back and watched! Write about a personal experience where you felt that it was important to speak out but your feelings and opinions went unnoticed. Then compare this experience to what happened to Hungary in 1956.
Task #8 Down load this large egg pattern and create your own regional patterns using markers, colored pencils or paints.

Assessment: Each task can be assessed individually or collectively, using a student self rating scale. Ask students to rate themselves using the scale below. The teacher sets the water mark.

1.----------3----------5----------7----------10
no effort poor average good outstanding

Resources: (outside of the linked images and text)
Hungary, Fallon, Steve, Lonely Planet, Second Edition, 1997
Hungary, A Fun Guide for Children,Simon, Gyorgyi, editor, Szalontai Publishing House, Budapest, Faculty and Staff of Eotvos Lorand University, Budapest, Hungary
Encarta 2000
CIA World fact book
A Path Toward World Literacy: A Standards Based Guide to K-12 Geography, 2000 National Geographic Society

Poland The ♥ of Central Europe

A Virtual Tour

Created by Dany Ray, Polish Fulbright Study Tour Participant 2000
Grady County Teacher for the Gifted, Cairo, Georgia
Teacher page

Travel to Central Europe with Karl the Krakow Dragon, the itinerary will include castles, medieval towns, the Tatra Mountains, and historical cities. Read local legends about mermaids, dragons, and the "Polish Robin Hood".
Examine the present system of government and preview web sites about past monarchy's and Poland during it's communist period.

Karl the Karkow Dragon will escort you through Poland and provide you with numerous opportunities to test your Polish Geography, using 12 different tasks. Along the way click on other images that will link you to more Polish adventures, and information to complete the tasks.

Itinerary: day one, two and three: Krakow, Wawel Castle, Tatra Mts.,

The former Royal Capital of Poland "Krakow".

-

KraKow City Seal

Grodzka Street, a pedestrian street leading into Rynek Glowny (market square and cloth hall)

The Market Square in Krakow (largest in Europe), within it's center the Cloth Hall, a place for medieval merchants and now present day shops for tourist. In the far corner is St. Mary's Church, notice top most windows. This is where the Trumpeter of Krakow plays "The Hejnal" every hour repeating it four times once in each direction of the compass. The song always ends on a high note in honor of the trumpeter who gave his life for his people and his city during the Tatar(Mongols) invasion. A Tartar shot an arrow into his neck, stopping the song. This tragic ending is what alerted the citizens of Krakow to the invasion. The story is now a

part of Krakow's history, and is known as the "Trumpeter of Krakow".

Task 3: Rewrite the legend of the Trumpeter of Karkow using modern Krakow as the setting, discuss your legend with classmates, note the differences.

Task 4: Find out what the largest shopping center or mall is in your community or state. From how far away do people travel to shop at this facility? What items are being purchased there? Create a list, compare it to what would have been purchased during the 12th century at the cloth hall a medieval market square.

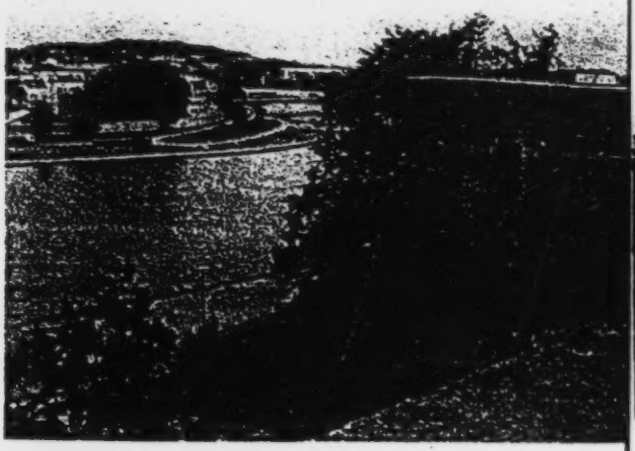
Click here to read the legend of Janosik, "Polish Robin Hood"

The Tatra Mountains near the border of Slovakia is about a two hour drive south of Krakow. (check your map) The village of Zakopane provides summer and winter visitors a place to stay. This house is typical for upper middle class members of the Zakopane community. Most polish people live in large apartment complexes called "flats" either in cities or towns. Zakopane is famous for it's winter sports. It even considered a bid for the 2002 Winter Olympics.

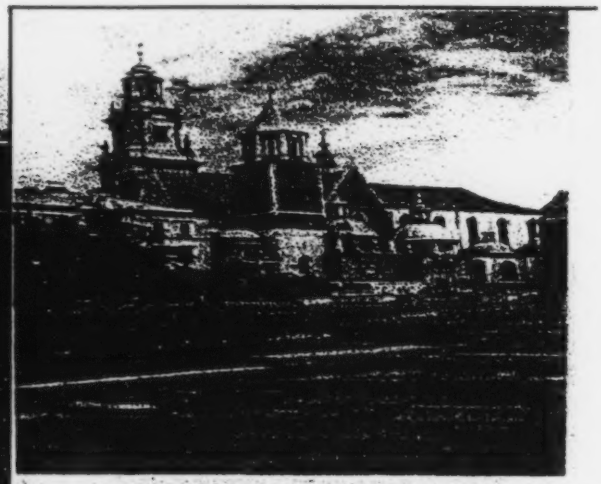
Click on Karl to view a map of Poland. Then print out a copy of this map.

Task one: Write directly on Karl's map of Poland from the above site, record notes,
observations and facts about Poland on the outer edges.
Task two: Follow the virtual tour through Poland by map, record Karl's route using a
marker. All notes, observations, maps, and other information become a record of
your trip or a travel journal.

Wawel Castle built on Wawel Hill along the Vistula River, served as a lookout for invading armies,
and was the site of coronations, funerals, and the royal residence of early kings and queens of
Poland.



Wawel Castle above Karl's Cave



Inside the castle walls

Read the legend of Prince Kark and Karl the dragon(Wawel Dragon)

Next Page

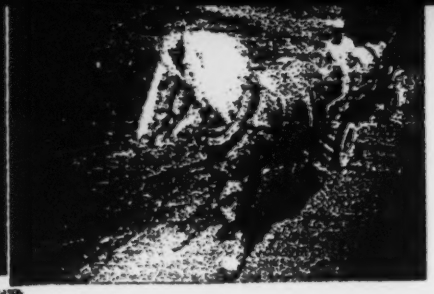
The Tatra's are the only Alpine range in Poland, the tallest peak being Mt. Rysy (2499m)

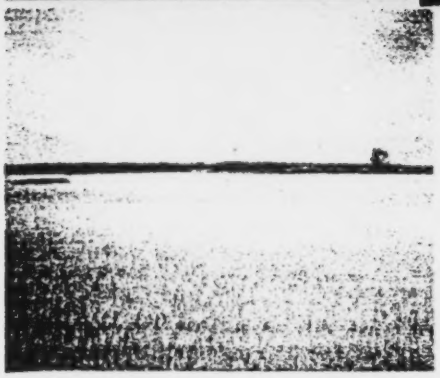
Task 5: Research five of earth's tallest peaks, then construct a line graph that shows how Mt. Rysy compares to them in elevation.

Itinerary day four, five, six and seven, heading north through the Polish countryside, with stops in Warsaw and Kazimierz a medieval town on the Vistula River.

Follow me through Polish countryside, checking your map of Poland as we travel. Look for fields of potatoes, wheat, rye, corn and livestock.

Polish farms today are small with land being handed down from family to family. During the communist period some farms were formed into state run or collective farms. Which meant that farmers crops, and produce was sent to the government run markets. Many Polish farmers did both collective farming, and kept smaller plots for themselves. At present farming techniques and equipment are beginning to catch up with Western European methods. Spotting farmer's and their produce wagons are common sites. Poland is a land of rolling hills, flat plains, and colorful villages.





Poland's Symbol is the White Eagle. It appears on the Polish flag, and in most government buildings. Within the Throne Room of the Royal Place hundredsof white eagle's are embroidered with silver thread on the backdrop cloth of the Polish King's throne.

To read more about Poland's King and their history click on the eagle,

Click here for next page

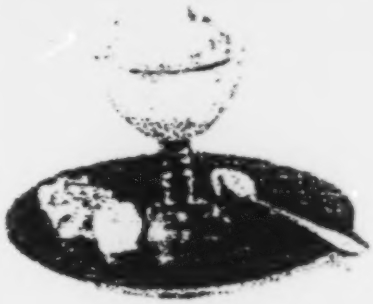
Warsaw is one of Europe's youngest capital cities, and was more then 2/3 destroyed during W.W.II. Rebuilding was started during Soviet Occupation and included reconstruction of the Royal Place and the Old Town Square.

Old Town Square

Mermaid of Warsaw, a symbol of the city.

Task 6: Draw a Venn Diagram, label the left side with the name of your community, label the right side with Poland's capital, Warsaw. Then complete the diagram, by listing characteristics of Warsaw, in one side and the characteristics of your community in the other. Use the intersecting middle to list characteristics of both. What conclusions can you draw about your community and Warsaw? Consider, history, culture, geography and ?

While in Poland take the opportunity to sample the many Polish dishes at the open air cafes. Lody is the Polish word for ice-cream, which is usually served with fruit, whipped cream and even a cookie.

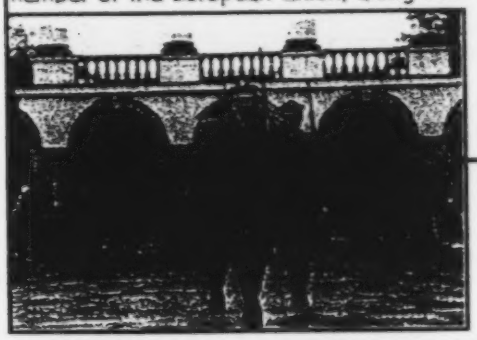


Task 7: What are your favorite dishes? Who makes the best in your family?

Draw a picture of your favorite foods, include a recipe with your drawing.

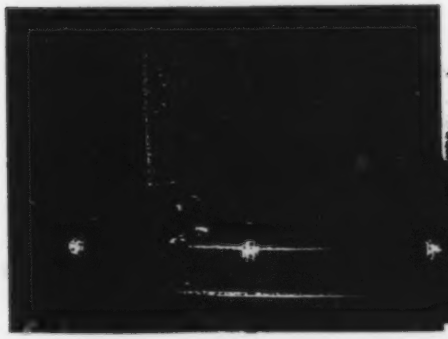
Task 8: Survey your class as to what foods are served on specific celebrations and holidays. Include this in your travel journal.

Poland has recently become a member NATO (North Atlanta Treaty Organization) and will soon become a member of the European Union, along with the Czech Republic and Hungary.



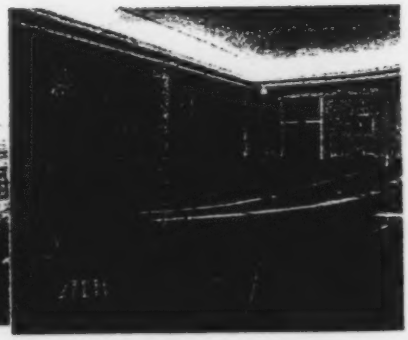
The Changing of the guard at the Tomb of the Unknown Solider, Warsaw Poland

Poland is a Parliament Republic, notice the White Eagle.



The lower house or the Diet

Parliament Building



The upper house or the Senate

The view from the Palace of Science and Culture Close up of an apartment building
A Communist era building.

I was known to eat maidens, but the public enjoys "Big Macs"

Task 9: One concept of communism (command economy) is a lack of choice.

In a market economy(U.S. system) there are noticeable choices. Create a

list of automobile manufactures in the U.S. and the products they manufacture.

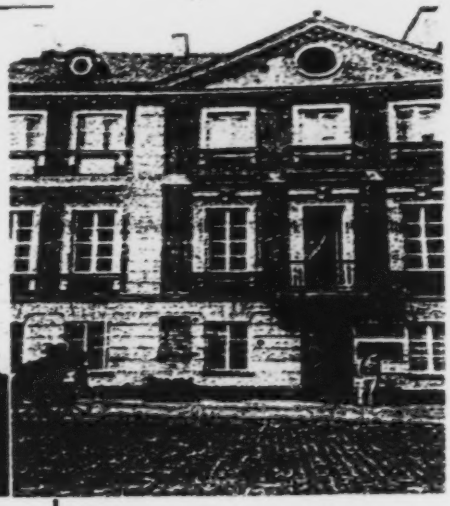
Task 10: Then research this Soviet made car the "Trabant". Create an advertisement flyer for the Trabant. Consider options the car comes with,

it's possible safety record and the $.

How many choices did the Polish consumer have during the Communist era?

Within the walls of old town Warsaw is the childhood home of Marie Curie. A Two-time Nobel prize winner in physics and chemistry. Her home is now a museum, yet the view from the second floor is no different from when she was a child.

Marie Curie



Entrance to Home and Museum

Poland has been the birthplace of many accomplished people, click on each photo to find out who they are?

Task 11: Draw a timeline beginning with the 10th century up to the present.

Place each of the well know Polish personalities from above on your

timeline
as to their birth and death dates, (except John Paul as of Sept. 2000). Then
select five historical events to place on the time line that correspond with the
life and death of the Polish personalities. Speculate in paragraph form as to
whether these events had any effect on the accomplishment of these Polish
nationals?
Task 12: Collect all the completed tasks and bind them into a Polish Journal.
Add drawings, observations, quotes, maps, and personal opinions. Share with
others as a true travel journalist woud. This final task may be evaluated by
your teacher.

Hey, I had a great time! How about going to Hungary with me next?

If you questions about Poland, Polish history, geography or Polish trivia. You can e-mail any one of the address listed for a response.

- Danymray@cs.com (author of virtual tour)
- piotrlaskowski@hotmail.com (history teacher in Warsaw, Poland)

Need more about Poland?

- Polish radio (polish only) http://radio.com.pl
- Ministry of Culture and National heritage (English and Polish) http://www.mkis.gov.pl
- Polish Encyclopedia (Polish only) http:www.encyklopedia.pl

- Polish Pysanky (egg decorating)
- WWW.fulbright.edu.pl

Acknowledgements- Many Thanks to Dr. Andrzei Dakowski, Executive Director Polish Fulbright Commission, and Ms.Ola Augustyniak, Educational Advisor, Polish Fulbright Commission, Warsaw, Poland ,who provide inspiration for educators who wish to learn more about Poland.

Images of famous Polish Nationals from muchows@luwindsor.ca

Poland The of Central Europe

A Virtual Tour

Created by Dany Ray, Polish Fulbright Study Tour Participant 2000

Teacher Page

Introduction: The name Polska(Poland) means the "land of fields". Poland's landscape with it's rolling fields and level plains have allowed easy access by invading armies for centuries. It's geographic location supplied a perfect shortcut from east to west and from west to east. Poland's turbulent history and it's position as a new NATO member are all evidence of this situation. As a newly emerging market economy Poland provides the classroom with a study in geography, economics, and history. The virtual tour can be an introduction to a unit on Poland or a component of the regular curriculum. It provides the student with hands-on tasks designed for higher level thinking.

Objectives: to provide the student with:
* relevant and current information about Poland, through photographs, linking web sites, and content.
* written and oral tasks that are based on the National Geography Standards.
* practice using technology connected to specific web sites.
* interactive instructional tasks and integrated technology activities.

Advantages to teacher and student:
* Virtual tour can be the jumping off point for a Eastern European unit of study in the classroom.
* Can be used as an enrichment or supplemental unit.
* Is designed to be a student centered unit and allows the teacher to serve as a facilitator.
* Students work and learn at their own pace.

Materials Needed:
* Computer with internet access
* Printer to download copies of maps (can be provided by teacher instead)
* Paper, pen, maker

Virtual Tour Procedures: (takes four to five days to complete the tour and the tasks)
* Preview site before presenting it to the students, decide if you want them to do the entire tour or just specific tasks?
  (if necessary download the map of Poland from the directed web link).
* Walk students through the virtual tour without beginning any tasks,(especially for
  students with little or no web quest experience) Let them know that they will be clicking on links and reading
  the information. Explain that they will be asked to complete a series of tasks, in which they will use the links as resources.
  "Clear expectations make for better learning"
* Instruct students as to how you want them to organize their data, and complete the tasks. (one

suggestion is to keep and bind
as a "Poland Travel Journal") **This can be the assessment piece for the Virtual Tour Unit.**
* Students can be divided small groups of two or three to tour together, or individual students can proceed on their own.

What students are asked do:
Student Tasks: (these are included within the tour and links are given for background reading)

Task one: Write directly on Karl's map of Poland from the above site, record notes, observations and facts about Poland on the outer edges.

Task two: Follow the virtual tour through Poland by map, record Karl's route using a marker. All notes, observations, maps, and other information become a record of your trip or a travel journal.

Task 3: Rewrite the legend of the Trumpeter of Karkow using modern Krakow as the setting, discuss your legend with classmates, note the differences.

Task 4: Find out what the largest shopping center or mall is in your community or state. From how far away do people travel to shop at this facility? What items are being purchased there? Create a list, compare it to what would have been purchased during the 12th century at the cloth hall a medieval market square.

Task 5: Research five of earth's tallest peaks, then construct a line graph that shows how Mt. Rysy compares to them in elevation.

Task 6: Draw a Venn Diagram, label the left side with the name of your community, label the right side with Poland's capital, Warsaw. Then complete the diagram, by listing characteristics of Warsaw, in one side and the characteristics of your community in the other. Use the intersecting middle to list characteristics of both. What conclusions can you draw about your community and Warsaw? Consider, history, culture, geography and ?

Task 7: What are your favorite dishes? Who makes the best in your family? Draw a picture of your favorite foods, include a recipe with your drawing.

Task 8: Survey your class as to what foods are served on specific celebrations and or holidays. Include this in your travel journal.

Task 9: One concept of communism (command economy) is a lack of choice. In a market economy(U.S. system) there are noticeable choices. Create a list of automobile manufactures in the U.S. and the products they manufacture.

Task 10: Then research this Soviet made car the "Trabant". Create an advertisement flyer for the Trabant. Consider options the car comes with, it's possible safety record and the $.

Task 11: Draw a timeline beginning with the 10th century up to the present. Place each of the well know Polish personalities from above on your timeline as to their birth and death dates, (except John Paul as of Sept. 2000). Then select five historical events to place on the time line that correspond with the life and death of the Polish personalities. Speculate in paragraph form as to whether these events had any effect on the accomplishment of these Polish nationals?

Task 12: Collect all the completed tasks and bind them into a Polish Journal. Add drawings, observations, quotes, maps, and personal opinions. Share with others as if you were a travel journalist.

Assessment: Evaluation of the final Product "A Student Travel Journal on Poland" (see task # 12)

Resources: (outside of the virtual tour links)

CultureGram 99 Republic of Poland
Encarta 2000
CIA World fact book
Poland, Lonely Planet, 1999
The Trumpeter of Krakow, Kelly, Eric P. 1928, Alladdin, Historical Fiction
A Path Toward World Literacy: A Standards Based Guide to K-12 Geography, 2000 National Geographic Society
Faculty members of Warsaw University, Warsaw, Poland
Faculty members of Jagiellonian University, Krakow, Poland

Polish and Hungarian Voices of the Holocaust: Facing History and Ourselves

An Interdisciplinary Unit Planning Guide

(Independent Curriculum Project on Poland and Hungary)

by

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Polish and Hungarian Voices of the Holocaust: Facing History and Ourselves

An Interdisciplinary Unit Planning Guide

Rational:

Adolescence is a time when many young people struggle with issues of independence, competing loyalties, and responsibility. This is a time of major developmental transitions when students need to think about their thinking in order to become aware of their moral development.

The study of the Holocaust assists students in developing an understanding of the ramifications of prejudice, racism, and stereotyping in any society. It helps students develop an awareness of the value of pluralism and encourages tolerance of diversity in a pluralistic society.

This unit on the Holocaust is designed to provide middle school students with an understanding of concepts such as prejudice, discrimination, anti-Semitism, stereotyping, obedience, loyalty, conflict resolution, decision making, and justice. Students will learn about this chapter in history through a Polish and Hungarian lens while examining primary sources.

An interdisciplinary approach will enable students to understand these concepts in multiple contexts.

Objectives:

When writing objectives for a Holocaust unit, it is important to understand that the Holocaust was not an accident in history; nor was it inevitable. It happened because individuals, groups, and governments made choices to allow prejudice, discrimination, hatred, and violence to occur.

Mastery Objectives

1. Trace the evolution of the Jewish culture in Poland and Hungary.

2. Examine events, deeds, and ideas in European history that contributed to the Holocaust

3. Describe the impact of prejudice and discrimination on individuals and groups.

3. Describe the consequences of the Holocaust in Poland and Hungary.

For Further Study

Recognize the deeds of heroism demonstrated by teenagers and adults in Polish ghettos and concentration camps.

Demonstrate an ability to empathize with individual eyewitness accounts as well as begin to grasp the complexities of the Holocaust, including the scope and scale of the events.

Examine moral choices, or absence of choices, that were confronted by both young and old, victim and perpetrator.

Analyze the extent to which cultures are able to survive and maintain their traditions and institutions when faced with threats to their very existence

Skill Objectives

- Analyze
- Compare/ Contrast
- Generalize
- Synthesize

Strategies:

This lesson is designed for middle school students studying European history. Students will read material about the Holocaust written from different perspectives. They will learn information from an historical as well as a personal perspective. An interdisciplinary approach will allow multiple subject areas to introduce and reinforce concepts.

- careful analysis and discussion of material in small cooperative groups
- Journal reflections: All students will keep a journal for the duration of the unit. Journals are to be brought to class everyday. There is a minimum of 10 entries required. The journal should be considered a private place to write reflections, vent anger or discuss what the student is feeling during the unit. All writing will be kept confidential.
- Socratic seminars
- Connections activities where students are to make comparisons to themselves and the material
- Creating a portfolio
- Reading material to seek out different perspectives.
- First- person accounts
- Incorporation of literature: Night by Elie Wiesel
- First- person accounts by a survivor
- Poetry
- Simulation activities designed to explore aspects of human behavior such as fear, scapegoating, conflict resolution, and difficult decision-making.
- *Schindler s List*: Parent permission is required to view Schindler s List.

Opening Lesson:

1. Dispel any misinformation students may have prior to studying the Holocaust.
2. Set a reflective tone
3. Move students from passive to active learners
4. Establish that this history has multiple ramifications for themselves as individuals and as members of society as a whole

Closing Lesson:

1. Emphasize synthesis by encouraging students to connect this history to other world events
2. Reflection on what has been learned and what it means personally
3. Encourage further examination

Anticipation Guide:

Discuss the following true/false statements with your students to assess their knowledge of the Holocaust.

1. Only Jews were victims of the Holocaust.
2. The persecution of Jews was the cause of World War II.
3. Nobody helped the Jews of Europe escape from the Nazis.
4. Concentration camps were only in Germany.
5. The Holocaust could never happen again.

Materials:

Video

- *Schindler s List*
- *Auschiwitz: Recollections by Prisoner No. 1327*
- *Auschwitz: History- Present- Future*

Readings

- *Us and Them*
- *Racism- A distorted lens*
- *Tell Them We Remember: The Story of the Holocaust*
- *Night* by Elie Wiesel
- *The Auschwitz Poems*
- *Voices of the Holocaust*
- Why were the Jewish people picked out

Queries:

Ojective #1

Read Us and Them and Racism- A distorted lens and answer the following questions in a class discussion format.

1. What was the Minorities Treaty and what was its impact?
2. What does the phrase universe of obligations mean?
3. Is there a correlation between the social line between Poles and Jews and the color line the United States before the Civil Rights movement? Why or why not?
4. Is race the only lens through which people view the world around them? Why is race referred to as a lens that distorts perception? What other lenses distort?

Read *Jewish Life in Europe Before the Holocaust* and discuss the following question.

1. What was Jewish life in Poland like before 1933?

Objective #2

Read Why were the Jewish people picked out? outline and discuss the impact of the events represented.

Read An Anti-Semitic Demonstration and answer the following questions:

1. When and where does the moment described in the poem take place?
2. What is the future rushing toward (the speaker s mother) like a wave ?
3. Why do you think that the speaker says that the city could be New York or Chicago?

Objective #3

Read "Identity and Conformity" and "Stereotypes and Choices"
Answer connections questions and discuss.

1. As a class, create a campaign to stamp out bigotry, prejudice, and hate. Create flyers, posters, newspaper and TV advertisements.

Read "Race" and discuss the following statement:

1. In "Reunions," Bernard Gotfryd writes, "The Nazis had robbed the country of everything; there were few scheduled trains or buses. The same hateful faces greeted me wherever I went. The same resentment came through all of their eyes; I could see they were wondering why I had come back."
   Contrast this to the lines in "Race": "I will not make their thoughts my own/by hating people for their race."

Objective #4

Why was Poland selected?
Poland was totally cut off from the world. It was a central location with the largest concentration of Jews. Poles did not choose to bear witness or to become a killing ground for Europe. However, the Germans counted on the Polish anti-Semitism to help with the extermination of the Jews. Anti-Semitism was thought of as patriotic and was not associated with collaboration with the Nazi s. Jews were thought of as enemies of the state because they did not assimilate. This is the reason why many Poles did not save their own Jews. Also, in Poland the punishment for assisting Jews was death.

Questions

1. What is the Holocaust?

The Holocaust refers to a specific event in the 20th-century history: the state-sponsored, systemic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims- six million were murdered; Gypsies, the handicapped, and Poles were also targeted for destruction or decimation for racial, ethnic, or national reasons. Millions more, including homosexuals, Jehovah s Witnesses, Soviet prisoners of war, and political dissidents, also suffered grievous oppression and death under Nazi tyranny.

United States Holocaust Memorial Museum

2. How could the Holocaust happen? (Analyze)

3. How were victims oppressed? (Compare/ Contrast)

4. Was there resistance? (Generalize)

5. Why should we remember? (Synthesize)

Additional Readings:

How do you teach events that defy knowledge, experiences that go beyond imagination? How do you tell children, big and small, that society could lose its mind and start murdering its own soul and its own future? How do you unveil horrors without offering at the same time some measure of hope? Hope it what? In whom? In progress, in science and literature and God? -Elie Wiesel

what schools do not teach may be as important as what they do teach. I argue this position because ignorance is not simply a void, it has important effects on the kinds of options one is able to consider; the alternatives one can examine, the perspectives with which one can view a situation or problem. -Eisner

The common ground between slavery and the Holocaust is the pain of racial hatred
-Steven Spielberg

First they came for the Jews
and I did not speak out
because I was not a Jew.
Then they came for the Communists
and I did not speak out
because I was not a Communist.
Then they came for the trade unionists
and I did not speak out
because I was not a trade unionist.
Then they came for me
and there was no one left
to speak out for me.

- Pastor Martin Niemoller

Questions:

1. What do you think the speaker means when he says, they came for the Jews or other groups?
2. Why does the speaker not speak out ?
3. Why do they come for a separate group each time?
4. What do you think is the speaker s point?

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how ways lead on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence;
Two roads diverged in a wood, and I —
I took the one less traveled by,
And that has made all the difference.

- Robert Frost

Assessment:

1. Write a poem about why we should remember the Holocaust.
2. Synthesize your own reactions both to the Holocaust and to present-day racial and ethnic strife in an essay.
3. Generalize about the causes of prejudice, not only during the Nazi German era but during our own time in an essay.
4. Using the following prompt, " Given the history of prejudice in the United States, could a holocaust happen here?"

Primary Sources and Additional Readings

TRANSPORTS OF JEWS TO AUSCHWITZ 1940–1945

Date of deportation								Number
Year	Month	Total	from:					
			Hungary	Poland	France	Holland	Greece	Bohemia and Morav Theresiensta
1940—1941		1 500	—	—	—	—	—	—
1942	February	—[c]	—	—	—	—	—	—
	March	3 112	—	—	1 112	—	—	—
	April	8 004	—	—	—	—	—	—
	May	7 716	—	6 130	—	—	—	—
	June	21 496	—	16 000	4 037	—	—	—
	July	19 465	—	—	7 930	5 978	—	—
	August	41 960	—	13 000	13 123	6 265	—	—
	September	26 591	—	—	12 134	6 675	—	—
	October	22 841	—	—	—	11 965	—	1 866
	November	28 000	—	18 000	3 745	5 199	—	—
	December	18 025	—	14 000	—	2 496	—	—
1943	January	57 605	—	44 246	—	3 594	—	6 000
	February	21 039	—	8 682	2 998	4 283	—	1 001
	March	26 360	—	7 000	1 000	—	10 002	—
	April	28 034	—	—	—	—	24 921	—
	May	16 325	—	1 000	—	—	10 930	—
	June	9 479	—	6 145	1 018	—	880	—
	July	7 194	—	—	2 000	—	—	—
	August	50 105	—	45 926	—	2 005	1 800	—
	September	23 330	—	12 800	1 000	2 971	—	5 007
	October	8 688	—	1 386	2 000	1 007	—	1 313
	November	13 620	—	8 501	1 200	2 144	—	—
	December	8 577	—	800	1 850	—	—	5 007
1944	January	6 434	—	2 000	1 155	949	—	—
	February	4 774	—	104	2 714	1 015	—	—
	March	4 557	—	679	2 501	1 331	—	—
	April	8 666	1 800	564	2 504	240	1 500	—
	May	228 674	215 436	27	2 200	453	—	7 503
	June	169 345	164 425	761	1 100	496	2 000	—
	July	72 419	55 741	9 811	1 300	—	—	—
	August	17 218	131	4 509	493	—	2 500	—
	September	10 416	—	3 393	—	1 019	—	3 999
	August/September	65 000	—	65 000	—	—	—	—
	October	18 101	152	—	—	—	—	14 403
	November	—	—	—	—	—	—	—
	August/November	7 936	—	—	—	—	—	—
	December	—	—	—	—	—	—	—
1945	January	14	—	—	—	—	—	—
1941—1944	different or unknown dates	1 837	—	—	—	—	—	—
Total		1 084 457	437 685	290 464	69 114	60 085	54 533	46 099
Approx. total		1 100 000 (1 095 190)	438 000	300 000	69 000	60 000	55 000	46 000

– Based on archival sources and literature.

a. Danuta Czech: Kalendarium der Ereignisse im Konzentrationslager Auschwitz–Birkenau 1939–1945, Reinbek bei Hamburg 1989, pas:

b. Approximate figure relating to the Jews deported before a deportation of mass transports together with non-Jews. From May to December 1941 – 1079 Jews were brought to Auschwitz this way.

c. Lack of data.

314

...ces						
...cia	Belgium	Germany and Austria	Yugoslavia	Italy	Norway	Concentration camps, subcamps and other places[a]
	—	—	—	—	—	1 500[b]
	—	—	—	—	—	—
)	—	—	—	—	—	—
4	—	—	—	—	—	—
	—	586	—	—	—	1 000
9	—	—	—	—	—	400
)	—	510	—	—	—	237
	5 990	—	3 500	—	—	82
)2	5 790	—	—	—	—	—
)	4 841	759	1 500	—	—	1 050
	—	1 001	—	—	—	55
	—	997	—	—	532	—
	1 555	2 210	—	—	—	—
	—	4 075	—	—	—	—
	—	8 200	—	—	158	—
	1 400	1 688	—	—	—	25
	—	395	4 000	—	—	—
	—	360	—	—	—	1 076
	1 553	—	—	—	—	3 641
	—	374	—	—	—	—
	1 425	127	—	—	—	—
	—	148	—	1 031	—	1 803
	—	69	—	415	—	1 291
	—	79	—	215	—	626
	657	83	—	584	—	1 006
	—	50	—	485	—	406
	—	32	—	—	—	14
	625	61	—	606	—	766
	507	560	—	575	—	1 413
	—	46	—	517	—	—
	563	485	—	1 805	—	2 714
	—	56	—	250	—	9 279
	—	68	—	—	—	1 937
	—	—	—	—	—	—
	—	31	—	102	—	3 413
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	14	—	—	—	—
	—	—	1 000	837	—	—
	24 906	23 064	10 000	7 422	690	33 734
n	25 000	23 000	10 000	7 500	690	34 000

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Ghettos in Eastern Europe

Millions of Jews lived in eastern Europe. After Germany invaded Poland in 1939, more than two million Polish Jews came under German control. After Germany invaded the Soviet Union in June 1941, several million more Jews came under Nazi rule.* The Germans aimed to control this sizable Jewish population by forcing Jews to reside in marked-off sections of towns and cities the Nazis called "ghettos" or "Jewish residential quarters." Altogether, the Germans created more than 400 ghettos in occupied territories. The largest ghetto was in Warsaw, the Polish capital, where almost half a million Jews were confined.

Many ghettos were set up in cities and towns where Jews were already concentrated. Jews as well as some Gypsies were also brought to ghettos from surrounding regions and from western Europe. In October and November 1941, the first group of German and Austrian Jews was transported to ghettos in eastern Europe. The Germans usually marked off the oldest, most run-down sections of cities for the ghettos. They sometimes had to evict non-Jewish residents from the buildings to make room for Jewish families. Many of the ghettos were enclosed by barbed-wire fences or walls, with entrances guarded by local and German police and SS members. During curfew hours at night the residents were forced to stay inside their apartments.

In the Polish cities of Łódź and Warsaw, trolley lines ran through the middle of the ghetto. Rather than reroute the lines, workers fenced them off, and policemen guarded the area to keep the Jews from escaping on the trolley cars. The passengers from outside the ghetto used the cars to get to work on weekdays, and some rode them on Sunday outings just to gawk and sneer at the ghetto prisoners.

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*In 1939 and 1940, the Soviet Union annexed eastern Poland, the Baltic states (Lithuania, Latvia, Estonia), and Bessarabia and Bukôvina, territories where over two million Jews lived. After the German invasion of the Soviet Union, these areas fell under Nazi rule as well as the western Soviet Union, where hundreds of thousands of Jews lived. Over a million of these Jews would be murdered by mobile killing squads in 1941 and 1942 (see page 42). Many others were imprisoned in ghettos set up in 1941.

Antisemitism

Antisemitism is a starting place for trying to understand the tragedy that would befall Barbara Ledermann, Idzia Pienknawiesz, and countless people like them during the Holocaust.

Throughout history Jews have faced prejudice and discrimination, known as antisemitism. Driven from the land now called Israel by the Romans nearly two thousand years ago, they spread throughout the globe and tried to retain their unique beliefs and culture while living as a minority. In some countries Jews were welcomed, and they enjoyed long periods of peace with their neighbors. In European societies where the population was primarily Christian, Jews found themselves increasingly isolated as outsiders. Jews do not share the Christian belief that Jesus is the Son of God, and many Christians considered this refusal to accept Jesus' divinity as arrogant. For centuries the Church taught that Jews were responsible for Jesus' death, not recognizing, as most historians do today, that Jesus was executed by the Roman government because officials viewed him as a political threat to their rule. Added to religious conflicts were economic ones. Rulers placed restrictions on Jews, barring them from holding certain jobs and from owning land. At the same time, since the early Church did not permit *usury* (lending money at interest), Jews came to fill the vital (but unpopular) role of moneylenders for the Christian majority. In more desperate times, Jews became scapegoats for many problems people suffered. For example, they were blamed for causing the "Black Death," the plague that killed thousands of people throughout Europe during the Middle Ages. In Spain in the 1400s, Jews were forced to convert to Christianity, leave the country, or be executed. In Russia and Poland in the late 1800s the government organized or did not prevent violent attacks on Jewish neighborhoods, called *pogroms*, in which mobs murdered Jews and looted their homes and stores.

As ideas of political equality and freedom spread in western Europe during the 1800s, Jews became almost equal citizens under the law. At the same time, however, new forms of antisemitism emerged. European leaders who wanted to

establish colonies in Africa and Asia argued that whites were superior to other races and therefore had to spread and take over the "weaker" and "less civilized" races. Some writers applied this argument to Jews, too, mistakenly defining Jews as a race of people called Semites who shared common blood and physical features.* This kind of racial antisemitism meant that Jews remained Jews by race even if they converted to Christianity. Some politicians began using the idea of racial superiority in their campaigns as a way to get votes. Karl Lueger (1844–1910) was one such politician. He became Mayor of Vienna, Austria, at the end of the century through the use of antisemitism — he appealed to voters by blaming Jews for bad economic times. Lueger was a hero to a young man named Adolf Hitler, who was born in Austria in 1889. Hitler's ideas, including his views of Jews, were shaped during the years he lived in Vienna, where he studied Lueger's tactics and the antisemitic newspapers and pamphlets that multiplied during Lueger's long rule.

*In fact, Jews are not a race, even by nineteenth-century definitions. There are many Semites who are not Jews, including Arabs, and many Jews, including those who convert to Judaism and their descendants, who are not Semites. Semites, in any case, are simply a branch of the Caucasian (white) race.

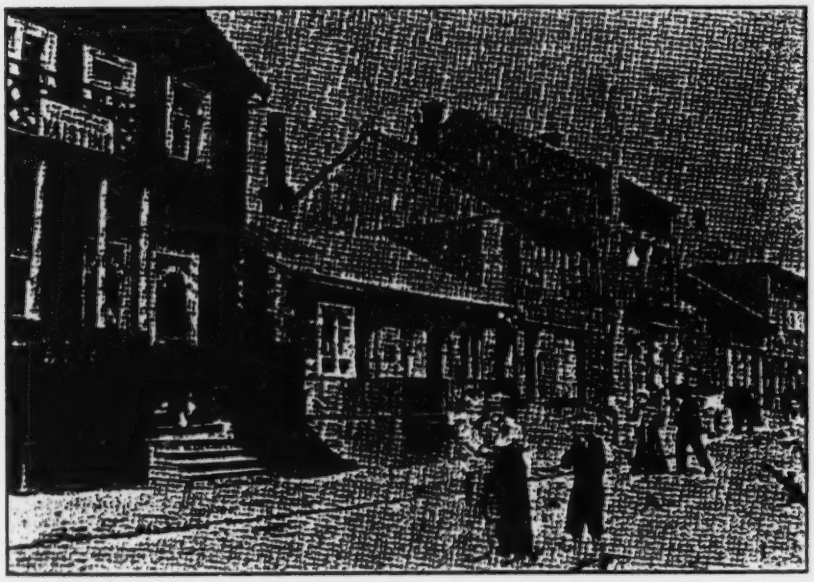
Jewish Life in Europe Before the Holocaust

In 1933, Idzia Pienknawiesz was 13 years old. She lived with her family in Kałuszyn, a mainly Jewish suburb of Warsaw, Poland. Idzia's father owned a liquor store. On summer evenings, Idzia liked to stroll down the main street and visit the candy shop with her friends Majlech Kisielnicki and Masza Tenenbaum. Sometimes they played dominoes or checkers; they also loved to discuss politics.

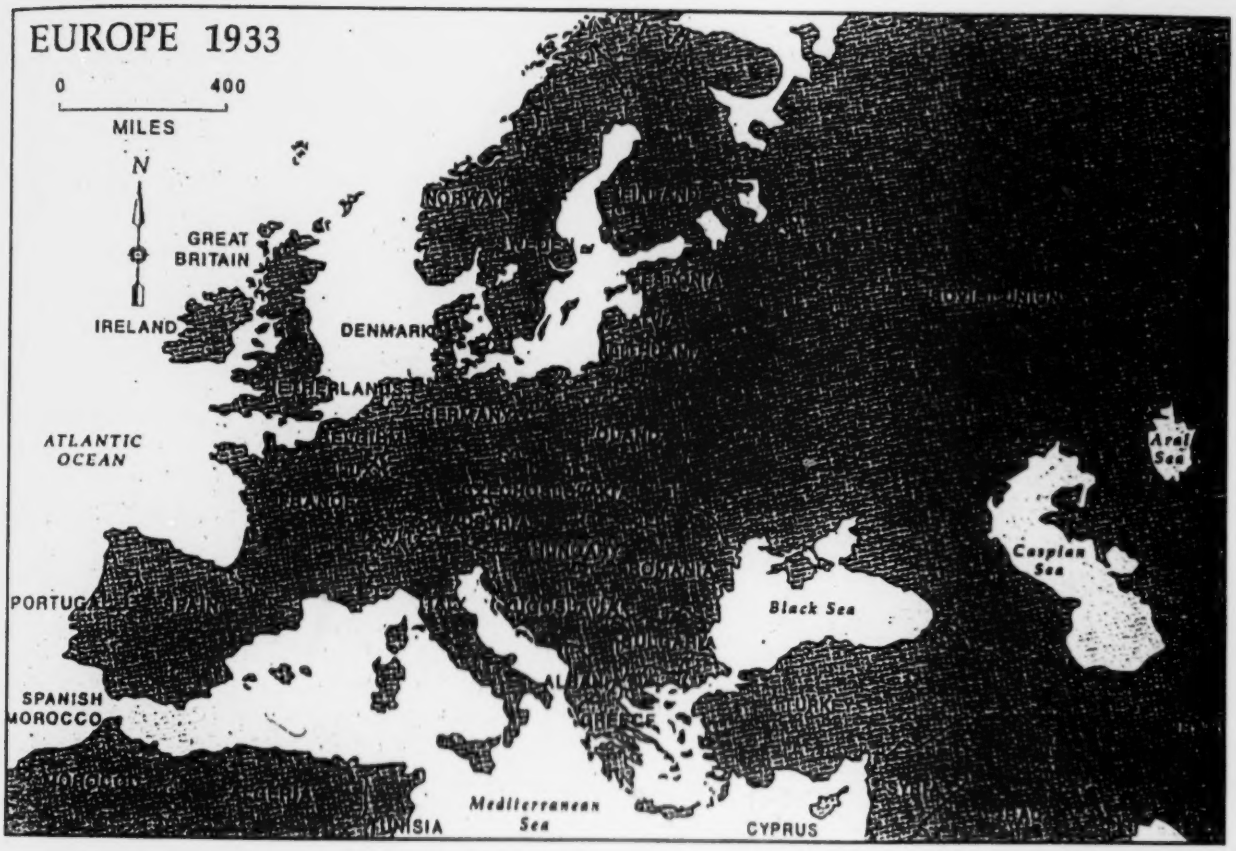
When the Nazis came to power in Germany in 1933, Jews were living in every country of Europe. A total of roughly nine million Jews lived in the twenty-one countries that would be occupied by Germany during World War II. By the end of the war, two out of every three of these Jews would be dead, and European Jewish life would be changed forever.

In 1933 the largest Jewish populations were concentrated in Eastern Europe, including Poland, the Soviet Union, Hungary, and Romania. Many of the Jews of Eastern Europe lived in predominantly Jewish towns or villages; called *shtetls*. The Jews lived a separate life as a minority within the culture of the majority. They spoke their own language, Yiddish, which combines elements of German and Hebrew. They read Yiddish books, and attended Yiddish theater and movies. Although many younger Jews in larger towns were beginning to adopt modern ways and dress, older people often dressed traditionally, the men wearing hats or caps, and the women modestly covering their hair with wigs or kerchiefs.

In comparison, the Jews in Western Europe — Germany, France, Italy, Holland, and Belgium — made up much less of



Barefooted Jewish children playing in the street before September 1, 1939. Pilviskia, Lithuania. *Yad Vashem, Jerusalem, Israel.*



Map of Europe, 1933. USHMM.

In 1933, Barbara Ledermann was 8 years old. She lived with her 5-year-old sister, Susanne, and their parents in the German capital of Berlin, where her father worked as a lawyer. Barbara liked to play with her sister on the porch of their home and enjoyed visiting the city's zoo, parks, and art museums with her family.

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THE HOLOCAUST: A HISTORICAL SUMMARY

The Holocaust was the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims—six million were murdered; Gypsies, the handicapped, and Poles were also targeted for destruction or decimation for racial, ethnic, or national reasons. Millions more, including homosexuals, Jehovah's Witnesses, Soviet prisoners of war, and political dissidents, also suffered grievous oppression and death under Nazi tyranny.

The concentration camp is most closely associated with the Holocaust and remains an enduring symbol of the Nazi regime. The first camps opened soon after the Nazis took power in January 1933; they continued as a basic part of Nazi rule until May 8, 1945, when the war, and the Nazi regime, ended.

The events of the Holocaust occurred in two main phases: 1933–1939 and 1939–1945.

I. 1933–1939

On January 30, 1933, Adolf Hitler was named Chancellor, the most powerful position in the German government, by the aged President Hindenburg, who hoped Hitler could lead the nation out of its grave political and economic crisis. Hitler was the leader of the right-wing National Socialist German Workers Party (called the "Nazi Party" for short); it was, by 1933, one of the strongest parties in Germany, even though—reflecting the country's multiparty system—the Nazis had only won a plurality of 33 percent of the votes in the 1932 elections to the German parliament (*Reichstag*).

Once in power, Hitler moved quickly to end German democracy. He convinced his cabinet to invoke emergency clauses of the Constitution that permitted the suspension of individual freedoms of press, speech, and assembly. Special security forces—the Special State Police (the Gestapo), the Storm Troopers (SA), and the Security Police (SS)—murdered or arrested leaders of opposition political parties (Communists, socialists, and liberals). The Enabling Act of March 23, 1933, forced through a Reichstag already purged of many political opponents, gave dictatorial powers to Hitler.

Also in 1933, the Nazis began to put into practice their racial ideology. Echoing ideas popular in Germany as well as most other western nations well before the 1930s, the Nazis believed that the Germans were "racially superior" and that

there was a struggle for survival between them and "inferior races." They saw Jews, Roma (Gypsies), and the handicapped as a serious biological threat to the purity of the "German (Aryan[1]) Race," what they called the "master race."

Jews, who numbered nearly 600,000 in Germany (less than one percent of the total population in 1933), were the principal target of Nazi hatred. The Nazis mistakenly identified Jews as a race and defined this race as "inferior." They also spewed hate-mongering propaganda that unfairly blamed Jews for Germany's economic depression and the country's defeat in World War I (1914–1918).

In 1933, new German laws forced Jews to quit their civil service jobs, university and law court positions, and other areas of public life. In April 1933, a boycott of Jewish businesses was instituted. In 1935, laws proclaimed at Nuremberg made Jews second-class citizens. These "Nuremberg Laws" defined Jews not by their religion or by how they wanted to identify themselves but by the religious affiliation of their grandparents. Between 1937 and 1939, new anti-Jewish regulations segregated Jews further and made daily life very difficult for them: Jews could not attend public schools, go to theaters, cinemas, or vacation resorts, or reside, or even walk, in certain sections of German cities.

Also between 1937 and 1939, Jews were forced from Germany's economic life: the Nazis either seized Jewish businesses and properties outright or forced Jews to sell them at bargain prices. In November 1938, this economic attack against German and Austrian[2] Jews changed into the physical destruction of synagogues and Jewish-owned stores, the arrest of Jewish men, the destruction of homes, and the murder of individuals. This centrally organized riot (pogrom) became known as *Kristallnacht* (the "Night of Broken Glass").

Although Jews were the main target of Nazi hatred, the Nazis persecuted other groups they viewed as racially or genetically "inferior." Nazi racial ideology was buttressed by scientists who advocated "selective breeding" (eugenics) to "improve" the human race. Laws passed between 1933 and 1935 aimed to reduce the future number of genetic "inferiors" through involuntary sterilization programs:

1. The term "Aryan" originally referred to peoples speaking Indo-European languages. The Nazis perverted its meaning to support racist ideas by viewing those of Germanic background as prime examples of Aryan stock, which they considered racially superior. For the Nazis, the typical Aryan was blond, blue-eyed, and tall.

2. On March 11, 1938, Hitler sent his army into Austria, and on March 13 the incorporation (*Anschluss*) of Austria with the German empire (*Reich*) was proclaimed in Vienna. Most of the population welcomed the *Anschluss* and expressed their fervor in widespread riots and attacks against the Austrian Jews numbering 180,000 (90 percent of whom lived in Vienna).

about 500 children of mixed (African-German) racial backgrounds[3] and 320,000 to 350,000 individuals judged physically or mentally handicapped were subjected to surgical or radiation procedures so they could not have children. Supporters of sterilization also argued that the handicapped burdened the community with the costs of their care. Many of Germany's 30,000 Gypsies were also eventually sterilized and prohibited, along with Blacks, from intermarrying with Germans. Reflecting traditional prejudices, new laws combined traditional prejudices with the new racism of the Nazis which defined Gypsies, by "race," as "criminal and asocial."

Another consequence of Hitler's ruthless dictatorship in the 1930s was the arrest of political opponents and trade unionists and others the Nazis labeled "undesirables" and "enemies of the state." Some five– to fifteen thousand homosexuals were imprisoned in concentration camps; under the 1935 Nazi-revised criminal code, the mere denunciation of a man as "homosexual" could result in arrest, trial, and conviction. Jehovah's Witnesses, who numbered 20,000 in Germany, were banned as an organization as early as April 1933, since the beliefs of this religious group prohibited them from swearing any oath to the state or serving in the German military. Their literature was confiscated, and they lost jobs, unemployment benefits, pensions, and all social welfare benefits. Many Witnesses were sent to prisons and concentration camps in Nazi Germany, and their children were sent to juvenile detention homes and orphanages.

Between 1933 and 1936, thousands of people, mostly political prisoners and Jehovah's Witnesses, were imprisoned in concentration camps, while several thousand German Gypsies were confined in special municipal camps. The first systematic round-ups of German and Austrian Jews occurred after *Kristallnacht*, when approximately 30,000 Jewish men were deported to Dachau and other concentration camps and several hundred Jewish women were sent to local jails. At the end of 1938, the waves of arrests also included several thousand German and Austrian Gypsies.

Between 1933 and 1939, about half the German Jewish population and more than two-thirds of Austrian Jews (1938–39) fled Nazi persecution. They emigrated mainly to Palestine, the United States, Latin America, Shanghai (which required no visa for entry), and eastern and western Europe (where many would be caught again in the Nazi net during the war). Jews who remained under Nazi rule

3. These children, called "the Rhineland bastards" by Germans, were the offspring of German women and African soldiers from French colonies who were stationed in the 1920s in the Rhineland, a demilitarized zone the Allies established after World War I as a buffer between Germany and western Europe.

were either unwilling to uproot themselves or unable to obtain visas, sponsors in host countries, or funds for emigration. Most foreign countries, including the United States, Canada, Britain, and France, were unwilling to admit very large numbers of refugees.

II. 1939–1945

On September 1, 1939, Germany invaded Poland and World War II began. Within days, the Polish army was defeated, and the Nazis began their campaign to destroy Polish culture and enslave the Polish people, whom they viewed as "subhuman." Killing Polish leaders was the first step: German soldiers carried out massacres of university professors, artists, writers, politicians, and many Catholic priests. To create new living space for the "superior Germanic race," large segments of the Polish population were resettled, and German families moved into the emptied lands. Thousands of other Poles, including Jews, were imprisoned in concentration camps. The Nazis also "kidnapped" as many as 50,000 "Aryan-looking" Polish children from their parents and took them to Germany to be adopted by German families. Many of these children were later rejected as not capable of Germanization and sent to special children's camps, where some died of starvation, lethal injection, and disease.

As the war began in 1939, Hitler initialed an order to kill institutionalized, handicapped patients deemed "incurable." Special commissions of physicians reviewed questionnaires filled out by all state hospitals and then decided if a patient should be killed. The doomed were then transferred to six institutions in Germany and Austria, where specially constructed gas chambers were used to kill them. After public protests in 1941, the Nazi leadership continued this euphemistically termed "euthanasia" program in secret. Babies, small children, and other victims were thereafter killed by lethal injection and pills and by forced starvation.

The "euthanasia" program contained all the elements later required for mass murder of European Jews and Gypsies in Nazi death camps: an articulated decision to kill, specially trained personnel, the apparatus for killing by gas, and the use of euphemistic language like "euthanasia" that psychologically distanced the murderers from their victims and hid the criminal character of the killings from the public.

In 1940 German forces continued their conquest of much of Europe, easily defeating Denmark, Norway, the Netherlands, Belgium, Luxembourg, and France. On June 22, 1941, the German army invaded the Soviet Union and by September was

approaching Moscow. In the meantime, Italy, Romania, and Hungary had joined the Axis powers led by Germany and opposed by the Allied Powers (British Commonwealth, Free France, the United States, and the Soviet Union).

In the months following Germany's invasion of the Soviet Union, Jews, political leaders, Communists, and many Gypsies were killed in mass executions. The overwhelming majority of those killed were Jews. These murders were carried out at improvised sites throughout the Soviet Union by members of mobile killing squads *(Einsatzgruppen)* who followed in the wake of the invading Germany army. The most famous of these sites was Babi Yar, near Kiev, where an estimated 33,000 persons, mostly Jews, were murdered. German terror extended to institutionalized handicapped and psychiatric patients in the Soviet Union; it also resulted in the mass murder of more than three million Soviet prisoners of war.

World War II brought major changes to the concentration camp system. Large numbers of new prisoners, deported from all German-occupied countries, now flooded the camps. Often entire groups were committed to the camps, such as members of underground resistance organizations who were rounded up in a sweep across western Europe under the 1941 "Night and Fog" decree. To accommodate the massive increase in the number of prisoners, hundreds of new camps were established in occupied territories of eastern and western Europe.

During the war, ghettos, transit camps, and forced labor camps, in addition to the concentration camps, were created by the Germans and their collaborators to imprison Jews, Gypsies, and other victims of racial and ethnic hatred as well as political opponents and resistance fighters. Following the invasion of Poland, three million Polish Jews were forced into approximately 400 newly established ghettos, where they were segregated from the rest of the population. Large numbers of Jews were also deported from other cities and countries, including Germany, to ghettos in Poland and German-occupied territories further east.

In Polish cities under Nazi occupation, like Warsaw and Lodz, Jews were confined in sealed ghettos where starvation, overcrowding, exposure to cold, and contagious diseases killed tens of thousands of people. In Warsaw and elsewhere, ghettoized Jews made every effort, often at great risk, to maintain their cultural, communal, and religious lives. The ghettos also provided a forced labor pool for the Germans, and many forced laborers (who worked on road gangs, in construction, or other hard labor related to the German war effort) died from exhaustion or maltreatment.

Between 1942 and 1944, the Germans moved to eliminate the ghettos in occupied Poland and elsewhere, deporting ghetto residents to "extermination camps"—killing centers equipped with gassing facilities—located in Poland. After the

meeting of senior German government officials in late January 1942 at a villa in the Berlin suburb of Wannsee, the decision to implement "the final solution of the Jewish question" became formal state policy, and Jews from western Europe were also sent to killing centers in the East.

The six killing sites, chosen because of their closeness to rail lines and their location in semi-rural areas, were at Belzec, Sobibor, Treblinka, Chelmno, Majdanek, and Auschwitz-Birkenau. Chelmno was the first camp in which mass executions were carried out by gas, piped into mobile gas vans; 320,000 persons were killed there between December 1941 and March 1943 and between June to July 1944. A killing center using gas vans and later gas chambers operated at Belzec, where more than 600,000 persons were killed between May 1942 and August 1943. Sobibor opened in May 1942 and closed one day after a rebellion of the prisoners on October 14, 1943; up to 200,000 persons were killed by gassing. Treblinka opened in July 1942 and closed in November 1943; a revolt by the prisoners in early August 1943 destroyed much of the facility. At least 750,000 persons were killed at Treblinka, physically the largest of the killing centers. Almost all of the victims at Chelmno, Belzec, Sobibor, and Treblinka were Jews; a few were Gypsies. Very few individuals survived these four killing centers, where most victims were murdered immediately after arrival.

Auschwitz-Birkenau, which also served as a concentration camp and slave labor camp, became the killing center where the largest numbers of European Jews and Gypsies were killed. After an experimental gassing there in September 1941 of 250 malnourished and ill Polish prisoners and 600 Russian POWs, mass murder became a daily routine; more than 1.25 million people were killed at Auschwitz-Birkenau, 9 out of 10 of them Jews. In addition, Gypsies, Soviet POWs, and ill prisoners of all nationalities died in the gas chambers. Between May 14 and July 8, 1944, 437,402 Hungarian Jews were deported to Auschwitz in 48 trains. This was probably the largest single mass deportation during the Holocaust. A similar system was implemented at Majdanek, which also doubled as a concentration camp and where at least 275,000 persons were killed in the gas chambers or died from malnutrition, brutality, and disease.

The methods of murder were the same in all the killing centers, which were operated by the SS. The victims arrived in railroad freight cars and passenger trains, mostly from ghettos and camps in occupied Poland, but also from almost every other eastern and western European country. On arrival, men were separated from women and children. Prisoners were forced to undress and hand over all valuables. They were then driven naked into the gas chambers, which were disguised as shower rooms, and either carbon monoxide or Zyklon B (a form of

crystalline prussic acid, also used as an insecticide in some camps) was used to asphyxiate them. The minority selected for forced labor were, after initial quarantine, vulnerable to malnutrition, exposure, epidemics, medical experiments, and brutality; many perished as a result.

The Germans carried out their systematic murderous activities with the active help of local collaborators in many countries and the acquiescence or indifference of millions of bystanders. However, there were instances of organized resistance. For example, in the fall of 1943, the Danish resistance, with the support of the local population, rescued nearly the entire Jewish community in Denmark from the threat of deportation to the east by smuggling them via a dramatic boatlift to safety in neutral Sweden. Individuals in many other countries also risked their lives to save Jews and other individuals subject to Nazi persecution. One of the most famous was Raoul Wallenberg, a Swedish diplomat who led the rescue effort that saved the lives of tens of thousands of Hungarian Jews in 1944.

Resistance movements existed in almost every concentration camp and ghetto of Europe. In addition to the armed revolts at Sobibor and Treblinka, Jewish resistance in the Warsaw ghetto led to a courageous uprising in April–May 1943, despite a predictable doomed outcome because of superior German force. In general, rescue or aid to Holocaust victims was not a priority of resistance organizations whose principal goal was to fight the war against the Germans. Nonetheless, such groups and Jewish partisans (resistance fighters) sometimes cooperated with each other to save Jews. On April 19, 1943, for instance, members of the National Committee for the Defense of Jews, in cooperation with Christian railroad workers and the general underground in Belgium, attacked a train leaving the Belgian transit camp of Malines headed for Auschwitz and succeeded in assisting several hundred Jewish deportees to escape.

After the war turned against Germany and the Allied armies approached German soil in late 1944, the SS decided to evacuate outlying concentration camps. The Germans tried to cover up the evidence of genocide and deported prisoners to camps inside Germany to prevent their liberation. Many inmates died during the long journeys on foot known as "death marches." During the final days, in the spring of 1945, conditions in the remaining concentration camps exacted a terrible toll in human lives. Even concentration camps never intended for extermination, such as Bergen-Belsen, became death traps for thousands, including Anne Frank, who died there of typhus in March 1945.

In May 1945, Nazi Germany collapsed, the SS guards fled, and the camps ceased to exist as extermination, forced labor, or concentration camps. Some of the concentration camps, including Bergen-Belsen, Dachau, and Landsberg, all in Allied-occupied Germany, were turned into camps for displaced persons (DPs), which included former Holocaust victims unable to be repatriated.

The Nazi legacy was a vast empire of murder, pillage, and exploitation that had affected every country of occupied Europe. The toll in lives was enormous. The full magnitude, and the moral and ethical implications, of this tragic era are only now beginning to be understood more fully.

CHRONOLOGY

January 30, 1933
Adolf Hitler is appointed Chancellor of Germany.

February 28, 1933
German government takes away freedom of speech, assembly, press, and freedom from invasion of privacy (mail, telephone, telegraph) and from house search without warrant.

March 4, 1933
Franklin D. Roosevelt is inaugurated President of the United States.

March 20, 1933
First concentration camp opens at Dachau, Germany, for political opponents of the regime.

April 1, 1933
Nationwide boycott of Jewish-owned businesses in Germany is carried out under Nazi leadership.

April 7, 1933
Law excludes "non-Aryans" from government employment; Jewish civil servants, including university professors and schoolteachers, are fired in Germany.

May 10, 1933
Books written by Jews, political opponents of Nazis, and many others are burned during huge public rallies across Germany.

July 14, 1933
Law passed in Germany permitting the forced sterilization of Gypsies, the mentally and physically disabled, African-Germans, and others considered "inferior" or "unfit."

October 1934
First major wave of arrests of homosexuals occurs throughout Germany, continuing into November.

April 1935
Jehovah's Witnesses are banned from all civil service jobs and are arrested throughout Germany.

September 15, 1935
Citizenship and racial laws are announced at Nazi party rally in Nuremberg.

March 7, 1936
Hitler's army invades the Rhineland.

July 12, 1936
First German Gypsies are arrested and deported to Dachau concentration camp.

August 1–16, 1936
Olympic Games take place in Berlin. Anti-Jewish signs are removed until the Games are over.

March 13, 1938
Austria is annexed by Germany.

July 6–15, 1938
Representatives from thirty-two countries meet at Evian, France, to discuss refugee policies. Most of the countries refuse to let in more Jewish refugees.

November 9–10, 1938
Nazis burn synagogues and loot Jewish homes and businesses in nationwide pogroms called *Kristallnacht* ("Night of Broken Glass"). Nearly 30,000 German and Austrian Jewish men are deported to concentration camps. Many Jewish women are jailed.

November 15, 1938
All Jewish children are expelled from public schools. Segregated Jewish schools are created.

December 2–3, 1938
All Gypsies in the Reich are required to register with the police.

March 15, 1939
German troops invade Czechoslovakia.

June 1939
Cuba and the United States refuse to accept Jewish refugees aboard the ship S.S. *St. Louis*, which is forced to return to Europe.

September 1, 1939
Germany invades Poland; World War II begins.

October 1939
Hitler extends power of doctors to kill institutionalized mentally and physically disabled persons in the "euthanasia" program.

Spring 1940
Germany invades and defeats Denmark, Norway, Belgium, Luxembourg, the Netherlands, and France.

October 1940
Warsaw ghetto is established.

March 22, 1941
Gypsy and African-German children are expelled from public schools in the Reich.

March 24, 1941
Germany invades North Africa.

April 6, 1941
Germany invades Yugoslavia and Greece.

June 22, 1941
German army invades the Soviet Union. The *Einsatzgruppen*, mobile killing squads, begin mass murders of Jews, Gypsies, and Communist leaders.

September 23, 1941
Soviet prisoners of war and Polish prisoners are killed in Nazi test of gas chambers at Auschwitz in occupied Poland.

September 28–29, 1941
Nearly 34,000 Jews are murdered by mobile killing squads at Babi Yar, near Kiev (Ukraine).

October–November 1941
First group of German and Austrian Jews are deported to ghettos in eastern Europe.

December 7, 1941
Japan attacks Pearl Harbor.

December 8, 1941
Gassing operations begin at Chelmno "extermination" camp in occupied Poland.

December 11, 1941
Germany declares war on the United States.

January 20, 1942
Fifteen Nazi and government leaders meet at Wannsee, a section of Berlin, to discuss the "final solution to the Jewish question."

1942
Nazi "extermination" camps located in occupied Poland at Auschwitz-Birkenau, Treblinka, Sobibor, Belzec, and Majdanek-Lublin begin mass murder of Jews in gas chambers.

June 1, 1942
Jews in France and the Netherlands are required to wear identifying stars.

April 19–May 16, 1943
Jews in the Warsaw ghetto resist with arms the Germans' attempt to deport them to the Nazi extermination camps.

August 2, 1943
Inmates revolt at Treblinka.

Fall 1943
Danes use boats to smuggle most of the nation's Jews to neutral Sweden.

October 14, 1943
Inmates at Sobibor begin armed revolt.

January 1944
President Roosevelt sets up the War Refugee Board at the urging of Treasury Secretary Henry Morgenthau, Jr.

March 19, 1944
Germany occupies Hungary.

May 15–July 9, 1944
Over 430,000 Hungarian Jews are deported to Auschwitz-Birkenau, where most of them are gassed.

June 6, 1944
Allied powers invade western Europe on D-Day.

July 20, 1944
German officers fail in an attempt to assassinate Hitler.

July 23, 1944
Soviet troops arrive at Majdanek concentration camp.

August 2, 1944
Nazis destroy the Gypsy camp at Auschwitz-Birkenau; around 3,000 Gypsies are gassed.

October 7, 1944
Prisoners at Auschwitz-Birkenau revolt and blow up one crematorium.

January 17, 1945
Nazis evacuate Auschwitz; prisoners begin "death marches" toward Germany.

January 27, 1945
Soviet troops enter Auschwitz.

April 1945
U.S. troops liberate survivors at Buchenwald and Dachau concentration camps.

April 30, 1945
Hitler commits suicide in his bunker in Berlin.

May 5, 1945
U.S. troops liberate Mauthausen concentration camp.

May 7, 1945
Germany surrenders, and the war ends in Europe.

November 1945–October 1946
War crimes trials held at Nuremberg, Germany

May 14, 1948
State of Israel is established.

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JOHANN VOSS
b. 1951

CONNECTIONS

all roads lead
to rome

all railway-tracks
to birkenau

Translated from the German by Adam A. Zych

WOLFGANG WEYR
1907-1980

I had a h
but I've
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WHEN WE ARE GONE

The world is waiting
for the last witness
of the great murderous fit
to vanish,
become a legend.
The world is ready
to shake off
vestiges of ashes
from its feet.
The world is eager
to quell
the feeling of guilt,
drown its conscience
in a purifying myth —
catharsis necessary for the mob
lusting for blood.
When we are gone,
the world, able to deny
at last
the reality of Auschwitz,
will shroud the shameful images
from its collective mind.
When we are gone,
the world's gigantic wheels
will go on blindly
grinding,
growing receptive
to the next bloodshed.

DAY OF REMEMBRANCE

In the court of memory
the case is never closed

and hurled herself
from the top
of a bank.

I KEEP FORGETTING

I keep forgetting
the facts and statistics
and each time
I need to know them

I look up books
these books line
twelve shelves
in my room

I know where to go
to confirm the fact
that in the Warsaw Ghetto
there were 7.2 people per room

and in Lodz
they allocated
5.8 people
to each room

I forget
over and over again
that one third of Warsaw
was Jewish

and in the ghetto
they crammed 500,000 Jews
into 2.4 per cent
of the area of the city

and how many
bodies they were burning
in Auschwitz
at the peak of their production

twelve thousand a day
I have to check
and re-check

and did I dream
that at 4p.m. on the 19th January
58,000 emaciated inmates
were marched out of Auschwitz

was I right
to remember that in Bergen Belsen
from the 4th-13th of April 1945
28,000 Jews arrived from other camps

I can remember
hundreds and hundreds
of phone numbers

phone numbers
I haven't phoned
for twenty years
are readily accessible

and I can remember
people's conversations
and what someone's wife
said to someone else's husband

what a good memory
you have
people tell me.

33 Law for the Protection of German Blood and German Honor
September 15, 1935

Moved by the understanding that purity of the German Blood is the essential condition for the continued existence of the German people, and inspired by the inflexible determination to ensure the existence of the German Nation for all time, the Reichstag has unanimously adopted the following Law, which is promulgated herewith:

§ 1

1) Marriages between Jews and subjects of the state of German or related blood are forbidden. Marriages nevertheless concluded are invalid, even if concluded abroad to circumvent this law.
2) Annulment proceedings can be initiated only by the State Prosecutor.

§ 2

Extramarital intercourse between Jews and subjects of the state of German or related blood is forbidden.

§ 3

Jews may not employ in their households female subjects of the state of German or related blood who are under 45 years old.

§ 4

1) Jews are forbidden to fly the Reich or National flag or to display the Reich colors.
2) They are, on the other hand, permitted to display the Jewish colors. The exercise of this right is protected by the State.

§ 5

1) Any person who violates the prohibition under § 1 will be punished by a prison sentence with hard labor.
2) A male who violates the prohibition under § 2 will be punished with a prison sentence with or without hard labor.
3) Any person violating the provisions under § 3 or § 4 will be punished with a prison sentence of up to one year and a fine, or with one or the other of these penalties.

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§ 6

The Reich Minister of the Interior, in coordination with the Deputy of the Führer and the Reich Minister of Justice, will issue the Legal and Administrative regulations required to implement and complete this Law.

§ 7

The Law takes effect on the day following promulgations except for § 3, which goes into force on January 1, 1936.

Nuremberg, September 15, 1935
at the Reich Party Congress of Freedom

The Führer and Reich Chancellor
Adolf Hitler
The Reich Minister of the Interior
Frick
The Reich Minister of Justice
Dr. Gürtner
The Deputy of the Führer
R. Hess

34. First Regulation to the Reich Citizenship Law November 14, 1935

§ 4

1) A Jew cannot be a Reich citizen. He has no voting rights in political matters; he cannot occupy a public office.
2) Jewish officials will retire as of December 31, 1935...

§ 5

1) A Jew is a person descended from at least three grandparents who are full Jews by race...
2) A *Mischling* who is a subject of the state is also considered a Jew if he is descended from two full Jewish grandparents.

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Table 6. Legal measures enacted against Jews in 1938

Date	Legal measure
January 1	Jewish physicians no longer able to practice in Ersatzkassen.
January 5	Law makes it illegal to change one's first or last name; Jews specifically barred from taking "German names."
March 28	All Jewish organizations required to register with government authorities.
April 17	Ordinance designates 316 names as officially "Jewish" (185 for men and 131 for women); Jews with other names required to add "Israel" or "Sarah" to their names.
April 22	Field Marshal Göring issues proclamation making it a crime to conceal the "Jewish character" of a shop or business.
April 26	Jews and their spouses required to register all their property with the authorities.
July 1	Parents of "Aryan" descent prohibited from giving a child a name "of Jewish origin, which has a Jewish sound, or which for the German people will be considered 'typically Jewish'—such as 'Joshua'."
July 6	Jews banned from a host of occupations, including work in real estate, mortuaries, and loan negotiations.
July 23	Jews required to apply for special papers identifying them as Jewish, to carry these papers with them at all times, and to show them at all official places without being asked.
July 25	All Jewish physicians have their licenses withdrawn.
July 27	All streets named after Jews required to be changed.
October 6	All Jewish physicians removed from the official registry of licensed physicians and allowed to practice medicine only on other Jews and only after obtaining special permission from the Kassenärztliche Vereinigung.
November 12	Goebbels orders that Jews be prohibited from attending German theater, concerts, lectures, cabarets, circuses, variety shows, dances, or cultural exhibitions; that Germany's Jewish community pay compensation for the murder of the German ambassador to France; and that damages from the events of "Kristallnacht" be paid for by Jewish residents of damaged areas. Jews forbidden (effective January 1, 1939) to operate mail-order businesses or independent handicrafts, to offer services at public markets, to take orders for goods, or to hold leadership positions in German factories.
November 15	Jews barred from attending German schools.
November 28	Security (SD) chief Reinhard Heydrich authorized to restrict the movement of Jews within certain areas and to confine Jews to their houses.

Source: Reports on German racial legislation in *Informationsdienst, Rassenpolitisches Amt der NSDAP* (1938–1939).

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A SCALE OF GENOCIDE

by

Robert F. Melson, Revolution and Genocide: On the Origins of the Armenian Genocide and the Holocaust

1. The term "massacre" or "pogrom" will be defined as a mass-murder, often implicating the state, whose intent is to kill (or allow to be killed) some members of a collectivity or category, usually a communal group, class, or political faction while for the most part leaving its social, cultural, economic and political institutions unchanged.

2. "Partial genocide" will be defined as a public policy whose intent is to kill a large proportion of a collectivity or category and to undermine its status and political power, while stopping at extermination and leaving its cultural institutions largely unchanged.

3. "Total genocide" will mean a public policy whose intent is either a) the extermination of a collectivity or category usually a communal group or class, or b) the killing of a large fraction of a collectivity or a category including the families of its members, and the destruction of its social and cultural identity in most or all of its aspects.[32]

4. "The Holocaust," or "Shoah," or "Final Solution" will mean a specific historical instance of total genocide practiced by the Nazis whose intent was to exterminate the Jewish people from the face of the earth and to obliterate their identity in all its dimensions.[33]

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in current plan.

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wartime Europe, a tiny nority of Christians signaled their position to the German policies of ish annihilation by standing up for . persecuted Jews. In contrast, the erwhelming majority of Europeans, fferent to the plight of the Jews, did hing. Efforts to save Jews endan-ed the lives of rescuers, some of om were murdered for no other on than that they were protecting vs.[1] A few Christians in each occu-d country were willing to take such rmous risks. Of this handful of cuers, practically none expected any ernal rewards.[2]

This self-sacrificing protection of s can, in my view, truly be consid-d altruistic behavior–the kind of avior that is "carried out to benefit ther without anticipation of vards from external sources."[3]

Until quite recently, the extensive ature about the destruction of opean Jews paid little attention to ism. Such a prolonged silence is surprising. Compassion and help ews were both extremely rare and ershadowed by the enormity of the i crimes, and the extreme suffering devastation they caused. Only en the basic features of the German ocesses of annihilation were exam-could scholars even begin to ce what was less visible, and less vious–the selflessness and compas-expressed in the readiness of a few ie for others. Once noticed, how-er, the nobility of their deeds is ghtened in the stark contrast een the cruelty of the time and ability of a few to rise above it and e the helpless.

Nazi Occupation and the Problem of Rescue

What conditions were associated with the altruistic rescue of Jews? Who were the Christian rescuers? And how did they cope with the hostile surroundings?

Nazi control was more direct in some occupied European countries than others, and occurred later in some countries than others. Christian efforts to rescue Jews varied accordingly, and were made more difficult in some places than others by a variety of factors.

The most formidable obstacle to Christian rescue was the degree of control by German occupying forces over a country's governmental machinery. Where the Nazis were in total control, they were prepared to do whatever was necessary to annihilate the Jewish population and would brook no interference from any individual or group in the execution of their plans.

Another obstacle to Jewish rescue was a high level of anti-Semitism within a given country. In an environment with a strong anti-Semitic tradition, denunciations of Jews and their Christian protectors were more common, and Christian rescuers were likely to experience disapproval, if not outright censure from local countrymen. In areas of pervasive anti-Semitism, even some of the Christian rescuers themselves could be influenced by long-taught anti-Jewish images and values. Indeed, while engaged in the act of saving Jews, some of these protectors had to deal with their own anti-Jewish feelings and attitudes.

The Setting: Poland

My research on altruism has concentrated on Poland, a country designated by the Nazis as the center of Jewish annihilation. Most European Jews were sent to die there. Poland was a place in which the Nazis introduced their measures of destruction early and most ruthlessly, without regard to human cost. It provides the key to an understanding of the destruction of European Jews in general and to Jewish rescue in particular. Moreover, as a country in which the Holocaust drama was played out in the most gruesome ways, it can teach us about similar, albeit less extreme, cases.[5]

By 1941, practically all Polish Jews lived in separate ghettos. Among the many different measures aimed at Jewish destruction in Poland was a 1941 decree that made any unauthorized move out of a ghetto a crime punishable by death. The same punishment applied to Poles who were helping Jews to move to the forbidden Christian world.[6] This law was widely publicized and strongly enforced. Immediately, executions of Christians and Jews followed.[7] The names of the executed were widely publicized. And since the Germans followed the principle of collective responsibility, the same punishment applied to the relatives of those who defied this law. There are cases on record where entire families of Poles, including infants, were murdered only because one of them had protected Jews.[8]

In addition to these anti-Jewish measures, the cultural climate of Poland was antagonistic toward Jews. Polish anti-Semitism often translated into opposition and hostility to Jewish rescue, and Poles who were eager to save Jews knew that, by following their inclinations, they would be inviting severe censure by their fellow citizens.[9]

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While helping Jews, then, Poles had to overcome several layers of obstacles. The outer and strongest layer was the Nazi law that made helping Jews a crime punishable by death. Next were the explicit anti-Jewish ideologies and the pervasive anti-Semitism that made helping Jews both a highly dangerous and disapproved activity. In addition, some of these Poles had to overcome their own diffuse cultural anti-Semitism. Finally, one other serious obstacle was the inability of most Polish Jews to blend physically, culturally, and socially into the Christian world.[10]

Characteristics of Altruistic Rescuers

Who among the Poles could overcome these seemingly insurmountable barriers? Who was most likely to stand up for the persecuted Jews, who traditionally had been viewed as "Christ killers" and who for still unexplained reasons were blamed for every conceivable ill? What propelled these altruistic rescuers into this life-threatening activity?

My research includes direct information about 189 rescuers gathered through in-depth interviews, archival and published materials. The rescuers were a very heterogeneous group. They varied in terms of their social class, education, political involvement, degree of anti-Semitism, extent of religious commitment, and friendship patterns. While a few of these factors might be considered to have a possible influence on the willingness of individual Poles to rescue Jews, none of them is a reliable predictor of behavior for the protection of Jews.[11] For example, although belonging to a certain class (the intelligentsia) and espousing liberal political preferences seem to have pushed an individual toward Jewish rescue, neither push was strong enough to account for this risk-taking behavior.[12]

Only a close view of these selfless protectors' life-styles and behaviors yields a cluster of shared characteristics and conditions that allows hypotheses to be made about the reasons for their behavior. A selective presentation of findings will illustrate these characteristics and the connections between them.

Individuality. One of the shared characteristics is, I believe, best described as individuality or separateness. It shows that the rescuers did not quite fit into their social environments. This was a condition about which some were aware, and others were not. Whatever the case, these rescuers' individuality or separateness appeared under different guises and was related to other common conditions and motivations.

I suggest that being on the periphery of a community, whether a person is aware of it or not, means being less controlled by the community's expectations and demands. This individuality is accompanied by fewer social constraints and a higher level of independence. This, in turn, has other important implications. Freedom from social constraints and a high level of independence offer an opportunity to act in accordance with personal values and moral precepts, even when these are in opposition to societal requirements. The less controlled people are by their environment, and the more independent they are, the more likely they are to be guided by their moral imperatives, regardless of whether or not these conform to societal expectations.

Independence. Rescuers in my study had no trouble talking about their self-reliance and their need to follow personal inclinations and values. Nearly all of them saw themselves as independent (98 percent).

Along with the rescuers' view of themselves as independent came the realization that they were propelled by moral values that did not depend on the support and approval of others, but on their own self-approval. Again and again, they repeated that they had to be at peace with themselves and with their own ideas of what was right or wrong.

History of Altruism. An important part of the rescuers' ideas of what was right and wrong, and their moral convictions and values, was a long-standing commitment to the protection of the needy. This commitment was expressed in a wide range of charitable acts that extended over a long period of time. Evidence for such selfless acts also came from survivors, most of whom described their protectors as good natured and as people whose efforts on behalf of the needy were limitless and long lasting.

There seems to be a continuity between the rescuers' history of charitable actions and their wartime protection of Jews. Risking lives for Jews fitted into a system of values and behaviors oriented toward helping the weak and the dependent.

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ts of behavior for granted, and do ot regard them as extraordinary, even ough they may seem exceptional to hers. The rescuers' past history of elping the needy might have been in t responsible for their modest apaisal of their life-threatening actions. his modest appraisal was expressed in variety of ways. Most rescuers (66 rcent) perceived their protection of ws as a natural reaction to human suffring, while almost a third (31 percent) isted that saving lives was nothing ceptional. In contrast, only 3 percent escribed the saving of Jews as extraorinary.

For example, to this day, Pawel emba limps from an injury that ocrred when he smuggled Jews out of e Warsaw Ghetto during the uprisig. For this and other acts on behalf of ws, he was awarded the Yad Vashem edal that identifies him as a righteous ristian. (Yad Vashem, an organizaon established in 1953 in Jerusalem as memorial to European Jews who rished during World War II, also ays tribute to Christians who saved ws.) When Pawel and I met, he caterically denied that he or others like n were heroes: "I would absolutely ot make heroes out of the Poles who ped. All of us looked at this help as natural thing. None of us were eroes; at times we were afraid, but ne of us could act differently."

Spontaneity. Given these matter-ofact perceptions of rescue, it is not surrising that aid to Jews often began in a ontaneous, unpremeditated way. Inced, in a study I conducted of 308 Jewsh survivors, 76 percent said that the d they had received happened withit prior planning.

Universalism. So strong was the ed to help among the rescuers, so uch was it a part of their makeup, hat it overshadowed all other considrations. When asked why they had ved Jews, the Poles overwhelmingly nphasized that they had responded o the persecution and the suffering of ctims and not to their Jewishness. hat compelled them to act was the ersecution, the unjust treatment, and ot the people themselves.

There was a compelling moral force behind the rescuing of the Jews—an insistence that what mattered was the victim's position of dependence and subjection to unjust persecution. The rescuers were able to disregard all attributes of the needy, except their helplessness and dependence, and act independently of their personal likes and dislikes. I refer to this ability as the product of universalistic perceptions. Evidence for the presence of these universalistic perceptions comes from a variety of sources. One of them is the finding that 95 percent of these rescuers felt that they were prompted to help by the need of the Jews. This is in sharp contrast to the 26 percent who claim to have helped because it was a Christian duty or the 52 percent who saw their response as a protest against the German occupation. Clearly, these rescuers felt that they were prompted by several motivations; hence, their answers add up to more than 100 percent.

Conclusion: Six Important Characteristics

Altruistic rescue of Jews by Christian Poles, then, is in part explained by the meaning and interrelationships of six characteristics and conditions that these rescuers shared. I refer to them as (1) individuality or separateness, an inability to blend into their social environment; (2) independence or self-reliance, a willingness to act in accordance with personal convictions, regardless of how these were viewed by others; (3) an enduring commitment to stand up for the helpless and needy, which expressed itself in a long history of doing good deeds; (4) a tendency to perceive aid to Jews in a matter-of-fact, unassuming way, as neither heroic nor extraordinary; (5) an unplanned, unpremeditated beginning of Jewish rescue, a beginning that happened gradually or suddenly, even impulsively; and (6) universalistic perceptions of Jews that defined them, not as Jews, but as helpless beings, totally dependent on the protection of others.[14]

My research on altruistic rescue indicates that these interrelated characteristics and conditions are not limited to Christian rescuers in Poland. Christian rescuers from other European countries seem to share these characteristics and conditions.

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Jews Still Trying to Leave Germany

BERLIN, Nov. 4 — While the Jewish population of entire towns and villages in Austria and the Czech Protectorate is being transported to Poland to serve in labor barrations, Jews in Germany still seek to make use of every possibility to emigrate.

Faced with the prospect of being crowded into the projected Jewish reservation in Poland and knowing that their limited finances will last only a doubtful eighteen months longer under the increasing pressure of Nazi demands and their own financial burdens, they are striving, in spite of the war, to fulfill the emigration program.

The news filtering through from conquered Poland is anything but reassuring to the German Jews, who are looking forward to living in a protected Jewish reservation.

The Jews from Greater Germany who are working in labor camps face a hard winter in ill-equipped barracks, while the Polish Jews, considered by the Nazis as the lowest form of Jewish humanity, have in many cases not even the doubtful security of the labor camp. Their future, whether the future reservation is created or not, remains dark, indeed.

The New York Times, 11/5/39.

Sweden Offers Asylum to 7,000 Jews

STOCKHOLM, Oct. 2 — In a sweeping humitarian gesture Sweden offered asylum today to some 7,000 Jews arrested by the Gestapo in Denmark Sept. 30 during the New Year festivities. The offer was made yesterday to German occupation officials through the Swedish Minister to Berlin, but so far the Reich has not deigned to answer.

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Perhaps they still laugh about it, Herr Hitler added, "just as formerly they laughed about my prophecies." The coming months and years, he declared ominously, will prove that "I was right there also."

"Already," Herr Hitler asserted, "our racial views are gripping people after people, and I hope that also those peoples who are today our enemies will one day recognize their internal enemy and that they will enter into a front with us—the front against international Jewish exploitation and corruption of peoples."

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Eichmann Directs Jewish Extermination

By Wireless to
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STOCKHOLM, Sweden, Oct. 7. — Well-informed circles here said today that a decree had been issued in Berlin ordering the removal of all Jews from Europe before the end of the war. The sources said that the order was issued by Adolf Hitler himself.

This report coincided with an article in Stockholm's Social Demokraten saying that informed circles in Berlin believe the Swedish protest to Berlin in behalf of Danish Jews has caused a delay in their transportation to Poland. The newspaper adds that arrangements are being made by prominent Nazi circles to have the Jews interned in Denmark.

The power behind the Nazi persecution of Danish Jews is the so-called "Jew Dictator," Storm Trooper Eichmann, the newspaper is informed. Eichmann is known for his sadistic hatred of Jews. He engineered all the extermination action against Jews in Germany and the occupied territories. The intervention of Eichmann in Denmark is defended by Germans in the following manner: There is no Danish Government and therefore General Hanneken has demanded that the Gestapo aid in the execution of military orders.

The New York Times, 10/8/43.

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FIRST INTERVIEW WITH REICH CHANCELLOR ADOLF HITLER

by H. V. Kaltenborn

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His greeting, when I was introduced to him, was perfunctory, suggesting latent hostility, and my first question brought this forth into full flame. I had asked him whether his anti-Semitism concerned Jews everywhere or whether he had something specific against German-Jews as such. . . . . .

"In America you exclude any would-be immigrants you do not care to admit," he said emphatically. "You regulate their number. Not content with that, you prescribe their physical condition. Not content with that, you insist on the conformity of their political opinions. We demand the same right in Germany. We have no concern with the Jews of other lands, but we are very much concerned about the anti-German elements within our country. We demand the right to deal with these elements as we see fit. Jews have been the intellectual proponents of subversive anti-German movements, and as such they must be dealt with."

From: The New Republic, 2/15/33.

Hersbruck Purged of Jews

On Thursday at 5 p.m. the swastika flag was hoisted on the property of the last Jew to leave Hersbruck. The Hersbruck district is now definitely purged of Jews. With pride and satisfaction the population takes cognizance of this fact, recognizing that this "spring cleaning" is first and foremost due to district leader Party comrade Sperber, who has emphasized the Jewish danger at thousands of meetings, until the people realized the truth, and the last Jew left the district . . . We are firmly convinced that other districts will soon follow suit, and that the day is not now far off when the whole of Franconia will be rid of Jews, just as that day must dawn when throughout the whole of Germany there will no longer be one single Jew.

From: Fraenkische Tageszeitung, 3/26/34.

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"We have been very lenient with the Jews. But if they think that therefore they can still be allowed on German stages, offering art to the German people; if they think that they can still sneak into editorial offices, writing for German newspapers; if they still strut across the Kurfurstendamm as though nothing had happened, they might take these words as a final warning. Jewry can rest assured that we will leave them alone as long as they retire quietly and modestly behind their four walls, as long as they are not provocative, and do not affront the German people with the claim to be treated as equals. If the Jews do not listen to this warning, they will have themselves to blame for anything that happens to them."

From: Goebbels' speech on 3/11/34.

BERLIN, Aug. 8. — The police arrested, but later released, 115 demonstrators who marched through the tree-lined streets of suburban Dahlem tonight in protest against a ban on public prayer meetings for imprisoned pastors who had opposed Nazi church restrictions.

The parade was believed to have been the first public mass demonstration against any measure taken by the Government under Nazi rule.

Several hundred members of the Dahlem church of the Rev. Martin Niemoeller, Protestant leader in the fight against government regulation of church affairs, joined in the march. Herr Niemoeller goes on trial Tuesday charged with having opposed Nazi church restrictions.

The Associated Press, 8/8/37.

BERLIN DEAN HELD; PRAYED FOR JEWS

By The Associated Press

BERLIN, Nov. 8—The Rev. Bernhard Lichtenberg, dean of St. Hedwig's Roman Catholic Cathedral here and sometimes representative of the Bishop of Berlin, has been arrested by the German secret police and is being held in Ploetzensee Prison, in the northwestern section of the city, reliable sources said today.

These sources said that the dean has been in custody for two weeks, accused among other things of offering prayers for Jews, against whom intensive Nazi measures recently have been renewed.

The Associated Press, 11/8/41.

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The New York Times, 10/8/43.

2,000,000 MURDERS BY NAZIS CHARGED

By Wireless to
The New York Times

LONDON, Aug. 7 — Polish Labor Fights, a publication issued here today, printed an account of a house maintained by the Germans at Treblinka, Poland, for the extermination of Jews. In this place alone, it is said, the Germans have killed 2,000,000 persons.

The account of the executions opens with an announcement the Germans pinned up on the station where the victims arrive.

"You may be easy in your mind as to your future;" the notice read. "You are going to the east to work and your wives will have care of your household. Before you leave you must have a bath and your clothing must be deloused. Your property will be restored to you in proper condition."

Comply With Order to Disrobe

Men, women and children comply with the order for disrobing and then states Polish Labor Fights, comes the first scene in the last act of the Treblinka tragedy. The article continues:

"Children and women go first, urged on by whips of the Germans. Faster and faster they are driven and thicker and thicker fall the blows on heads paralyzed with terror and pain. The silence of the woods is shattered by the screams of women and the oaths of Germans.

"The victims now realize their doom is near. At the entrance of the death house the No. 1 chief himself drives them to cells, freely using a whip. The floor of the cell is slippery. Some fall and are unable to rise because of the pressure of those behind. Small children are flung over the heads of the women.

"When the cells are filled they are closed and sealed. Steam is forced through apertures and suffocation of the victims begins. At first cries can be heard but these gradually subside and after fifteen minutes all is silent. The execution is over.

"When the trap is opened to let the bodies drop down they fall in a compact mass, stuck together by the heat and steam. Cold water is sprayed on them with a hose after which the grave-diggers pile the corpses on a platform like the carcasses of slaughtered animals.

"Often a gravedigger is too weak to carry two bodies, as ordered, so he ties arms or legs together and runs to the burial ground, dragging them behind them.

Men Killed in Same Way

"The execution of men is carried out in the same way. They are driven along the same path through the woods. On their way to death the reactions of the victims differ. Some blaspheme, but all eventually are silenced by blows.

"At times not all victims can be squeezed into the death cells at once, and those remaining are kept near the house of death. They can see and hear all that takes place, but are so numbed in their senses that there is no sign of the instinct of self-preservation.

"This is clear proof of the condition to which they have been reduced by ill treatment and starvation."

The New York Times, 8/8/43.

JEWISH GIRLS DROWNED

Deposition by Eric Pfaltsgraf
Prisoner of War
Ober-Corporal, 328th Inf. Reg., 227th Grenadier Div.

The treatment of the Jews was particularly revolting. When the latter were seized they were shockingly beaten and then hanged. Officers ordered Jewish girls to be brought before them. These girls were forced to dance in the nude before the officers; they were usually violated and then brutally slaughtered. Schuman was present when Jewish girls had their clothes torn off their backs and were drowned in a well.

From: Jewish Black Book Committee. The Black Book.

Belgians Free Deportees

LONDON, Aug. 20 (ONA)

On April 20, 1,500 Jews were being transported from Malines to Poland in cattle cars when the train was held up by a band of Partisans, who overpowered the German guards, opened the cars and distributed funds to the deportees. Six hundred deportees escaped. German troops later opened fire on the fleeing passengers, killing twenty, wounding forty and recapturing thirty. Those who escaped were said to be hiding in the Brussels area.

Overseas News Agency, 8/2/43.

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[illegible] 2/11/33.

Purged of Jews

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Jewish Lawyer

by William L. Shirer

BERLIN, April 11, 1933 — Dr. S., a successful Jewish lawyer who served his country at the front in the war, suddenly appeared at our apartment today after having spent some months in the Gestapo jail, Columbia House. Tess was at home and reports he was in a bad state, a little out of his head, but apparently aware of his condition, because he was afraid to go home and face his family. Tess fortified him with some whisky, cheered him up, and sent him home. His wife has been on the verge of nervous prostration for a long time. He said no charges had been preferred against him other than that he was a Jew or a half-Jew and one of several lawyers who had offered to help defend Thalmann. Many Jews come to us these days for advice or help in getting to England or America, but unfortunately there is little we can do for them.

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The Associated Press, 8/8/37.

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Kristallnacht: Pogrom in Emden

A Youth Aliyah immigrant, aged sixteen, related this story to Norman Bentwich, prominent British Israeli jurist and writer.

"Dead silence—not a sound to be heard in the town. The lamps in the street, the lights in the shops and in the houses are out. It is 3:30 a.m. Of a sudden noises in the street break into my sleep, a wild medley of shouts and shrieks. I listen, frightened and alarmed, until I distinguish words: 'Get out, Jews! Death to the Jews!' I jump out of bed and call my parents, who do not seem to have heard anything. I stop and listen. 'They' are at our neighbour's house. Suddenly I hear shots. . . . Then again: 'Death to the Jews!' What shall I do? In a second they will be here. Is there still a hope of escape? Perhaps I should try to crawl over the roof into the house of our Christian neighbours? They would not give me away. Or perhaps? . . .

"Fists are hammering at the door. The shutters are broken open. We can hear the heavy cupboards crashing to the floor; the whole house trembles and shudders. Two Storm Troopers rush upstairs, shouting at the top of their voices: 'Out with the Jews!' I run out of my room, and down the stairs. There I meet my parents, and silently we exchange a look. They shot at us from the street. We were forced to descend the steps during the shooting, my eyes looked straight into the guns. Fear left me. I knew there was no escape from the bullets. 'I am hit,' stammers my father, before he breaks down on the stairs. I am forced to go on, but I can see blood on the stairs and a dark stain on my father's back. My mother takes him back to the bedroom. I have reached the street, and one of the Storm Troopers holds me by the neck. The others rush upstairs and compel my mother, despite her pleading, to leave my father and come with them.

"We are led through the dark streets of Emden. Where are we going? We do not know. We pass the savages at work in all the Jewish houses. The sky reflects a red glare: our synagogue has been set on fire. We reach a big square lit up by searchlights and hemmed in by Storm Troopers. We were the first to arrive, but the square is gradually crowded. All our friends and relatives join us. Some are clad only in a coat, others are barefoot. A young woman whispers into my ear: Had I seen her husband who was separated on the way? I know the answer, but I did not reply. I had seen the Storm Troopers knock him down and torture him to death.

"Then I saw Troopers dragging my father to the square. Now and then he broke down, and every time they beat him until he got up and stumbled on. When he reached the centre of the square, he fell and remained lying on the ground, and they threw a sack over him. We were forced to follow the Troopers. One ordered us to form a circle round him, and shouted: 'Lie down! Get up!' And we had to obey.

"At seven the sun rose. Police appeared in the streets. There was great excitement among the population who went to their work. In front of every Jewish house that had been wrecked crowds were gathering. The police came to our square and called for the Jewish doctor to examine the wounded and bandage them. My father was wounded in the lungs, and the ambulance came to take him to hospital. The police behaved decently and assisted the Jewish doctor in his task. A little later men over sixty-five, women and children, were released. I was not among them, but when I said good-bye to my mother, she said: 'I am sure you will be home before night.' Then she left the square, alone.

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"For us who remained a terrible day began, and it was followed by a more dreadful night. A group of men and boys, and I among them, were taken in to a big hall which was normally a gymnasium. During the night we had to lie on the floor and close our eyes. In the darkness Storm troopers sat round a big table. That was the 'Tribunal.' When one of us was called, he had to get up, walk over to the table, and answer every question. The 'Accused' was almost blinded by a powerful searchlight. One of my friends was called and accused of 'Rassenschande.'[1] Judgment was passed: Death.

"Although we had been ordered to keep our eyes closed, I opened them from time to time to see what was happening. But I did not realise

[1] "race-violation"

that one of the Guards stood by my side. He shouted: 'Get up!' I went to the table, and the searchlight was directed on my face. It blinded me. My name was written down; then I was asked: 'Are you a student of the Talmud?' 'No.' 'Do you know the Talmud?' 'I know that there is a book called the Talmud. Its contents are not known to me.' 'Is it true that a sack of stones is put into the graves of your dead so that they may stone Jesus in the other world?' After that, I with others was taken into the yard. Again we were made to run in a circle, again they shouted: 'Get up, Lie down.'

"At seven next morning that was over. One of the Guards ordered us to lie down. He explained that soon some 'Gentlemen' would be arriving, and to their question how we had slept, we should answer: 'Very well.' Gestapo officers arrived. They asked us, and we replied as we had been instructed. Then we were marched to the railway station. During that time I had never lost my self-control, but when we passed the hospital where my father was dying, I could hardly keep going.

"It was Friday morning. All of us had had our last meal on Wednesday evening. We were taken by train to Oldenburg, and led through the streets of the town. The Hitler Youth were lined up and abused us as we marched. At midday we continued the journey to our unknown destination. Where will they take us? Everyone brooded over this question. All we knew was that we were going towards an ill fate.

"At eight in the evening, the train stopped. We could not see where we were. The Guards opened the doors, and ordered us to get out. As soon as some had left the train, we heard screams. Storm Troopers set upon all those who had got out, striking them with the butt-ends of their rifles. I hid in a corner of my compartment and waited. Outside hundreds of Storm Troopers had suddenly appeared out of the darkness. All the carriages were emptied. We were about two thousand Jews from our town, Bremen and Hamburg. A mad hunt began. We were driven to a forest-path, and forced to run as fast as we could. Those who stopped were beaten. We ran and ran, without seeing anything; we stumbled over roots, against the trees—we knew we ran for our lives. If one could not drag himself any further, if the beating was of no avail, he was thrown on a van.

"Suddenly, lights and searchlights in front of us. Crowds of Storm Troopers came towards us. We were driven through big gates, and found ourselves in a huge open space surrounded by high walls. Barbed wire on top of the walls, watch-towers in the four corners. Storm Troopers with machine-guns. We knew where they had taken us: to the concentration camp."

David Rosenstein's Dilemma

What Would You Do?

What are one's obligations to oneself? family? community? Which takes precedence?

David Rosenstein is a doctor living in the city of Berlin. He has a young wife and two small children. David is well-known in the community as a good doctor who serves his patients well. As a result, he has become prosperous and well-regarded. He lives in a beautiful home and experiences many of the cultural advantages of success.

Germany has undergone dramatic change. With the rise of Hitler in 1933, there has been violence and tension in the streets. David has hoped that Hitler and the Nazis were only trying to segregate Jews: all else that Hitler said was taken as little more than campaign talk. But the Nuremburg Laws of 1935 increased the actions taken against Jews. Rosenstein can no longer vote and he is heavily taxed by the Reich. He also can no longer serve non-Jewish patients. Yet he remains a dedicated doctor to those that need him.

It is now 1938 in Germany. Dramatic changes are called for in the life of the Rosenstein family. David thinks he could leave his beloved Germany even though emigration quotas are severely restricted. As a doctor, his position could help him to leave the country if he were willing to leave his wealth in Germany. But David has been approached by a group of people who want him to participate in an organization designed to help protect and give comfort to Jews in need in the city. As an influential doctor in the community, Rosenstein's friends feel he has a responsibility to stay in Germany.

Rosenstein understands that the decision to be made is a difficult one. He is torn by his responsibility to his family, his people, his community, and himself.

The Shopkeeper's Dilemma

What Would You Do?

We have already read about the role of the Judenrat in Nazi-created ghettos. Below is one of the situations faced by Judenrat members.

Georgi Pytrosenko is a member of the Vilna Judenrat. He was a well-respected shopkeeper in the Jewish community and reluctantly accepted participation on the Judenrat. Georgi has been on the committee for fourteen months, and in that time he has aided in the distribution of food and provision for employment in the ghetto. Although conditions are terrible and typhus has broken out, most Jews have been able to survive. But now the situation has changed dramatically.

The Germans have just demanded that on Friday morning at 10:00 A.M., 6,000 men, women and children should be standing at the *Umschlagplatz* (courtyard at the train station) for "resettlement." The Judenrat has been held responsible for the selection of those people to be deported.

Several months later, Georgi learned some devastating news: those Jews sent on trains for "resettlement" were actually sent to death camps to be gassed. He was shocked by this news and realized that he was expected to help make the next selection of Jews in two days. Georgi has to decide what he is going to recommend to the Judenrat. He also has to consider whether he should tell the Jewish population what he has learned.

What should Georgi do?

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An Anti-Semitic Demonstration

GAIL NEWMAN

from a photograph by Roman Vishniac

There are hundreds of people in the street.
This could be New York or Chicago.
Traffic is stopped in the cold.
The men are bare-headed, wearing long
heavy coats, and some of them are running
with raised arms, their flat palms lifted
like white slashes against the sky. The dark
bodies move in formation across that ordinary
street, a street with lamp posts and gutters,
a street with automobiles and drug stores and stains
that could be the scuff marks of hundreds of shoes
marching, or car oil, or blood.
The faces of the crowd are far away and small
with features indistinct as smudged charcoal.
I don't know the name of this street,
but I know it is Poland, 1938, and my mother
may be living close by, listening at the window
with the shades drawn, listening to the future
rushing toward her like a wave, listening to her heart
beat against her sixteen year old breast like a finger
tapping on glass.
I'd like to push this crowd back along the narrow
littered street, back into the past
when my mother's arm was still bare, before
a blue number was branded there.

An anti-Semitic demonstration
in Warsaw, Poland, 1938.
Photo by Roman Vishniac.

Shipment to Maidanek[1]

EPHIM FOGEL

Arrived from scattered cities, several lands,
intact from sea land, mountain land, and plain,
Item: six surgeons, slightly mangled hands,
Item: three poets, hopelessly insane.

Item: a Russian mother and her child,
the former with five gold teeth and usable shoes,
the latter with seven dresses, peasant-styled.

Item: another hundred thousand Jews.

Item: a crippled Czech with a handmade crutch.
Item: a Spaniard with a subversive laugh,
seventeen dozen Danes, nine gross of Dutch.

Total: precisely a million and a half.

They are sorted and marked—the method is up to you.
The books must be balanced, the disposition stated.
Take care that all accounts are neat and true.

Make sure that they are thoroughly cremated.

ms collected
amber victims.

1. Maidanek: Polish concentration camp. Unlike most camps, it served several purposes—death camp, forced labor camp, and prison for criminals.

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"Why were the Jewish people picked out?"

I. Starts with Pontuis Pilot and Jesus

A. Year 28 Pilot has a choice to kill one of two people a criminal or Jesus
-decides to let crowd choose, they choose kill Jesus
-many Jews in the crowd, they are blamed for killing God's son

B. Historical beginning

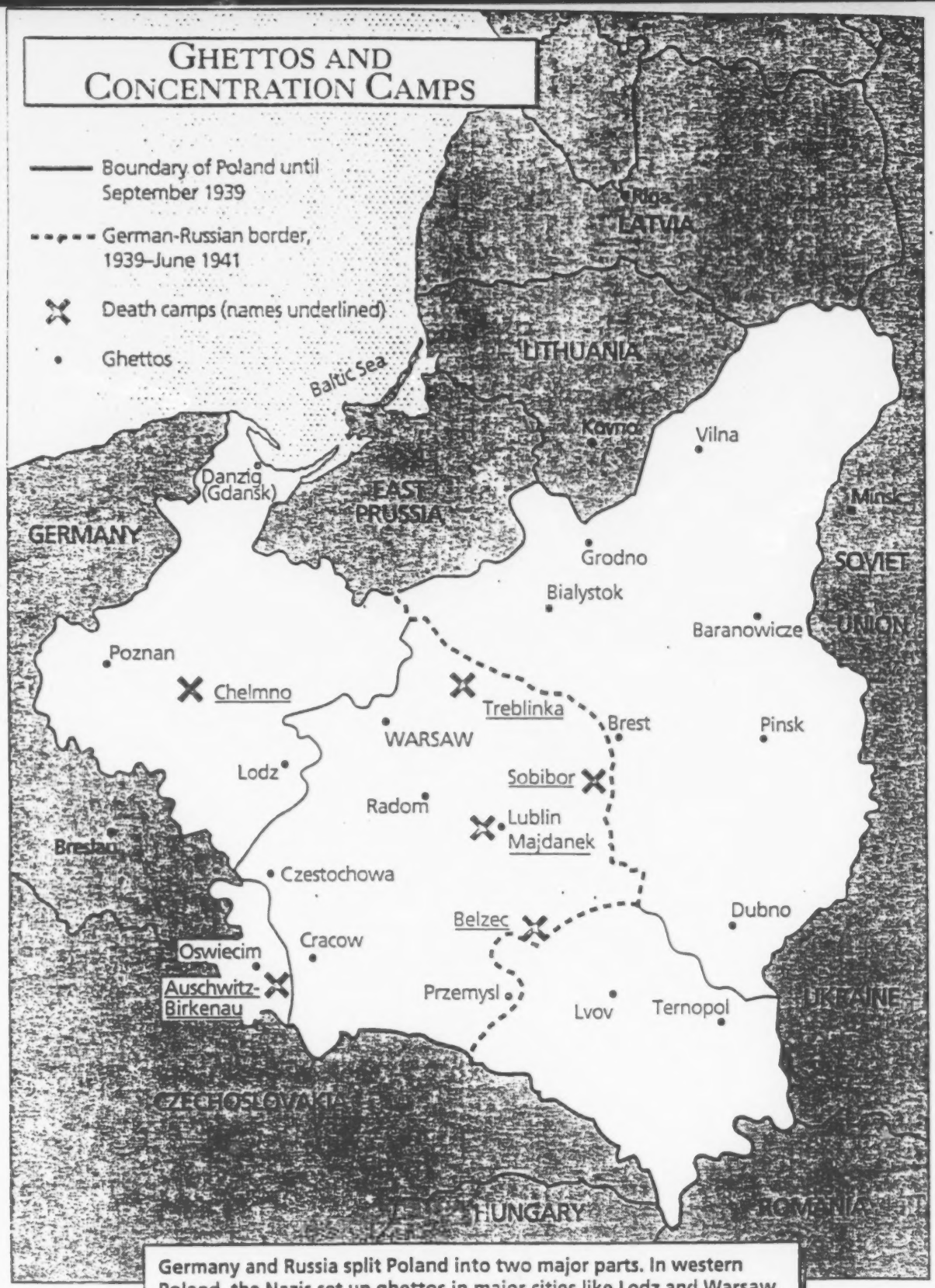
II. 312 -Roman Emperor's permit persecution of the Jewish population

III. 1099 -approximately 20,000-50,000 Jews are slaughtered by Crusaders on their way to free Jerulsalem

IV. 1348 -Bubonic Plague strikes Europe
-1/3 to 1/2 of population dies
-Jews survive plague well due to good hygiene
-Jews are blamed for poisoning water and causing plague(scapegoated)
-many are killed

V. By 1600 Jewish hatred was a European cultural trait, not a German one

VI. 1905 **Protocols of the Elders of Zion** is released - theory of book -Jews have an international conspiracy to rule world



Germany and Russia split Poland into two major parts. In western Poland, the Nazis set up ghettos in major cities like Lodz and Warsaw. Later, death camps like Auschwitz and Treblinka were built.

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The chart listed below was listed in the New York Times on August 27, 1943:

Countries	Total Dead	Organized Murder	Starvation Epidemics	Killed in Action
Germany	110,000	90,000	20,000	
Poland	1,600,000	1,000,000	500,000	100,000
U.S.S.R.	650,000	375,000	150,000	125,000
Lithuania	105,000	100,000	5,000	
Rumanina	227,500	217,000	10,000	
Yugoslavia	35,000	27,000	5,000	
Totals	3,030,050	2,048,350	746,700	235,000

(includes all European and Asian countries)

Plea from Warsaw is Heard in London

LONDON, March 19 — A plea that the Allies should treat German prisoners of war as hostages for the safety of Jews in Warsaw came in a message from the Warsaw ghetto to the Jewish labor representative of the Polish National Council in London today. Jan Karski

The message also urged that the Pope should be petitioned to intervene officially before the "liquidation" of the ghetto — already speeded up by the Nazis — has been completed.

The message said it was the German intention to empty the ghetto altogether and cited the occasion a few days ago when the German police tried forcibly to evacuate a large block of densely populated houses. The inmates resisted and fifty Germans were killed. The Germans then brought up machine guns and some hundreds of Jews were murdered on the spot.

The slaughter continued for three days until the whole block was evacuated and 6,000 Jews were taken away.

The message closed with the words: "You must rouse the whole world to action."

The New York Times, 3/19/43.

Warsaw's Ghetto Fights Deportation

The New York Times

LONDON, April 22 — Armored cars and tanks have moved into Warsaw, where the ghetto populace is resisting deportation of the city's remaining 35,000 Jews. The battle was still raging when the Polish exile government in London received its latest news last night.

Those resisting are the most active elements left after the mass murders and deportations of last Fall. The Polish underground movement has supplied arms and sent trained commanders for a last stand, which is said to be costing the Germans many lives.

After Warsaw, the Cracow ghetto is to be liquidated, it is stated, deportations having already started. Western Poland has been incorporated into the Reich and Jews there were spared until recently. Now special concentration camps have been established near Lodz, and other towns.

Polish circles here believe 1,300,000 Polish Jews already have perished under the German occupation. 4.10.43 -

The New York Times, 4/23/43.

Battle is Reported in Warsaw's Ghetto

LONDON, May 6, (U.P.) — A battle has been raging for seventeen days in Warsaw's ghetto, where Jews have converted their homes into forts and barricaded shops and stores for defense posts, Polish sources said today.

The Jews, fighting against annihilation by the Nazis, were reported using bedsteads as bunkers and fighting with arms smuggled into the ghetto.

An underground Polish radio station several weeks ago broadcast an appeal from Warsaw for help. In a broadcast that was terminated abruptly, it reported that Warsaw's remaining Jews had been sentenced to death by the German occupation authorities and that women and children were defending themselves "with their bare arms."

Polish sources here said that when German execution squads went into the ghetto they were met by "furious resistance" and that fighting had been in progress since April 29.

United Press International, 5/6/43.

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Reading 1

Identity and Conformity

Like Robert Frost in "The Road Not Taken," Eve Shalen can still recall a difficult choice she made. At the time, she was an eighth grader. Now a high school student, she reflects on the factors that influenced her decision.

> My eighth grade consisted of 28 students, most of whom knew each other from the age of five or six. The class was close knit and we knew each other so well that most of us could distinguish each other's handwriting at a glance. Although we grew up together, we still had class outcasts. From second grade on, a small elite group spent a large portion of their time harassing two or three of the others. I was one of those two or three, though I don't know why. In most cases where children get picked on, they aren't good at sports or they read too much or they wear the wrong clothes or they are of a different race. But in my class, we all read too much and didn't know how to play sports. We had also been brought up to carefully respect each other's races. This is what was so strange about my situation. Usually, people are made outcasts, because they are in some way different than the larger group. But in my class, large differences did not exist. It was as if the outcasts were invented by the group out of a need for them. Differences between us did not cause hatred, hatred caused differences between us.
>
> The harassment was subtle. It came in the form of muffled giggles when I talked, and rolled eyes when I turned around. If I were out in the playground and approached a group of people they often fell silent. Sometimes someone would not see me coming and I would catch the tail end of a joke at my expense.
>
> I also have a memory of a different kind. There was another girl in our class who was perhaps even more rejected than I. She also tried harder than I did for acceptance, providing the group with ample material for jokes. One day during lunch I was sitting outside watching a basketball game. One of the popular girls in the class came up to me to show me something she said I wouldn't want to miss. We walked to a corner of the playground where a group of three or four sat. One of them read aloud from a small book, which I was told was the girl's diary. I sat down and, laughing till my sides hurt, heard my voice finally blend with the others. Looking back, I wonder how I could have participated in mocking this girl when I knew perfectly well what it felt like to be mocked myself. I would like to say that if I were in that situation today I would react differently, but I can't honestly be sure. Often being accepted by others is more satisfying than being accepted by oneself, even though the satisfaction does not last. Too often our actions are determined by the moment.

Often being accepted by others is more satisfying than being accepted by oneself, even though the satisfaction does not last. Too often our actions are determined by the moment.

Connections

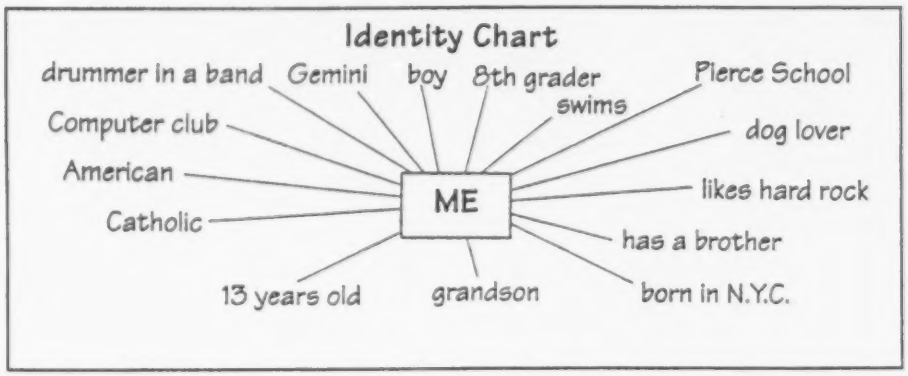
What factors influenced Eve Shalen's decision the day she chose to mock a classmate? How does she explain her decision? Why does it still trouble her? How do you think Robert Frost might have viewed it?

How did peer pressure shape Eve Shalen's identity? The way she viewed others? How does it influence the way you see yourself and others?

⇒ Eve Shalen concludes, "Often being accepted by others is more satisfying than being accepted by oneself, even though the satisfaction does not last." What does she mean? Do you agree?

"Who am I?" is a question that each of us asks. In answering, we define our identity. The diagram below is an example of an identity chart. Individuals fill it in with the words they call themselves as well as the labels society gives them. Create an identity chart for yourself. Most people define themselves by using categories important to their culture. They include not only "race," gender, age, and physical characteristics but also ties to a particular religion, class, neighborhood, school, and nation. What labels would others attach to you? Do they see you as a leader or a follower? A conformist or a rebel? How do society's labels influence the way you see yourself? The choices you make? Record your thoughts in your journal.

Compare your charts with those of your classmates. Which categories were included on every chart? Which appeared on only a few charts? As you look at other charts, you may wish to add new categories to the one you created.



Create an identity chart for Eve Shalen. Begin with the words or phrases that describe the way she sees herself. Then add the labels that society has placed on her.

Reading 2

Stereotypes and Choices

One of the factors that influences our decisions is our need to belong. Like Eve Shalen, each of us yearns to be a part of the group. And all too often we make our choices based on our need to be accepted by others even though "the satisfaction does not last." This reading explores yet another factor that affects our decisions: the images we have of ourselves and others. Psychologist Deborah Tannen writes, "We all know we are unique individuals but we tend to see others as representatives of groups. It's a natural tendency; since we must see the world in patterns in order to make sense of it; we wouldn't be able to deal with the daily onslaught of people and objects if we couldn't predict a lot about them and feel that we know who or what they are." Although Tannen considers it "natural" to generalize, she views stereotypes as offensive. A *stereotype* is more than a judgment about an individual based on the characteristics of a group. Stereotyping reduces individuals to categories. The two short stories included in this reading suggest some of the ways stereotyping influences the choices we make.

We all know we are unique individuals but we tend to see others as representatives of groups.

In *The House on Mango Street,* Sandra Cisneros writes:

> Those who don't know any better come into our neighborhood scared. They think we're dangerous. They think we will attack them with shiny knives. They are stupid people who are lost and got here by mistake.
>
> But we aren't afraid. We know the guy with the crooked eye is Davy the Baby's brother and the tall one next to him in the straw brim, that's Rosa's Eddie V. and the big one that looks like a dumb grown man, he's Fat Boy, though he's not fat anymore nor a boy.
>
> All brown all around, we are safe. But watch us drive into a neighborhood of another color and our knees go shakity-shake and our car windows get rolled up tight and our eyes look straight. Yeah. That is how it goes and goes.

And so "it goes and goes" with *us* against *them.* Is it as inevitable as Cisneros implies that we view *them* as representatives of groups while we see *ourselves* as individuals? Although it is "natural" to generalize, stereotyping reflects an unwilliness to alter a judgment and recognize others as individuals. Therefore stereotyping can lead to prejudice and discrimination. The word *prejudice* comes from the word pre-judge. We *pre-judge* when we have an opinion about a person because of his or her membership in a particular group. A prejudice has the following characteristics:

- It is based on differences between groups.
- It attaches values to those differences in ways that benefit one group at the expense of the *other.*
- It is generalized to all members of a group.

Discrimination occurs when prejudices are translated into action. Not every stereotype results in discrimination. But all stereotypes tend to divide a society into *us* and *them,* as Jesus Colon discovered while riding the subway one evening.

> It was very late at night on the eve of Memorial Day. She came into the subway at the 34th Street Pennsylvania Station. I am still trying to remember how she managed to push herself in with a baby on her right arm, a valise in her left hand and two children, a boy and girl about three and five years old,

trailing after her. She was a nice-looking white lady in her early twenties.

At Nevins Street, Brooklyn, we saw her preparing to get off at the next station—Atlantic Avenue—which happened to be the place where I too had to get off. Just as it was a problem for her to get on, it was going to a problem for her to get off the subway with two small children to be taken care of, a baby on her right arm, and a medium-sized valise in her left hand.

And there I was, also preparing to get off at Atlantic Avenue, with no bundles to take care of—not even the customary book under my arm, without which I feel that I am not completely dressed.

As the train was entering the Atlantic Avenue station, some white man stood up from his seat and helped her out, placing the children on the long, deserted platform. There were only two adult persons on the long platform some time after midnight on the evening of last Memorial Day.

I could perceive the steep, long concrete stairs going down to the Long Island Railroad or into the street. Should I offer my help as the American white man did at the subway door, placing the two children outside the subway car? Should I take care of the girl and the boy, take them by their hands until they reached the end of the steep, long concrete stairs of the Atlantic Avenue station?

Courtesy is a characteristic of the Puerto Rican. And here I was—a Puerto Rican hours past midnight, a valise, two white children and a white lady with a baby on her arm badly needing somebody to help her, at least until she descended the long concrete stairs.

But how could I, a Negro and a Puerto Rican, approach this white lady, who very likely might have preconceived prejudices about Negroes and everybody with foreign accents, in a deserted subway station very late at night?

What would she say? What would be the first reaction of this white American woman perhaps coming from a small town with a valise, two children and a baby on her right arm? Would she say: Yes, of course, you may help me. Or would she think that I was just trying to get too familiar? Or would she think worse than that perhaps? What would I do if she let out a scream as I went forward to offer my help?

Was I misjudging her? So many slanders are written every day in the daily press against the Negroes and Puerto Ricans. I hesitated for a long, long minute. The ancestral manners that the most illiterate Puerto Rican passes on from father to son were struggling inside me. Here was I, way past midnight, face to face with a situation that could very well explode into an outburst of prejudices and chauvinistic conditioning of the "divide and rule" policy of present-day society.

It was a long minute. I passed on by her as if I saw nothing. As if I was insensitive to her need. Like a rude animal walking on two legs, I just moved on, half running by the long subway platform, leaving the children and the valise and her with the baby on her arm. I took the steps of the long concrete stairs in twos until I reached the street above and the cold air slapped my warm face.

This is what racism and prejudice and chauvinism and official artificial divisions can do to people and to a nation!

Perhaps the lady was not prejudiced after all. Or not prejudiced enough to scream at the coming of a Negro toward her in a solitary subway station a few

Although it is "natural" to generalize, stereotyping reflects an unwillingness to alter a judgment and recognize others as individuals. Therefore stereotyping can lead to prejudice and discrimination.

This is what racism and prejudice and chauvinism and official artificial divisions can do to people and to a nation!

hours past midnight.

If you were not that prejudiced, I failed you, dear lady. I know that there is a chance in a million that you will read these lines. I am willing to take the millionth chance. If you were not that prejudiced, I failed you, lady. I failed you, children. I failed myself to myself.

I buried my courtesy early on Memorial Day morning. But here is a promise that I made to myself here and now; if I am ever faced with an occasion like that again, I am going to offer my help regardless of how the offer is going to be received.

Then I will have my courtesy with me again.

Connections

Sandra Cisneros refers to outsiders as "those who don't know better." What is she suggesting about the way ignorance shapes *their* perceptions of *us*? How then does knowledge affect the way *we* perceive ourselves? What does her story suggest about the way ignorance affects our views of others? Our behavior?

Is Cisneros right to suggest that we see *them* as dangerous? That we make our decisions about *them* based on stereotypes? Do you agree that it will continue to "go and go" with *us* against *them?* How can we break the cycle of myth and misinformation that *we* have about *them* and *they* have about *us?*

⇒ What role do stereotypes play in your community? Find examples of the ways they influence decisions. What role do prejudice and discrimination play? Look for examples of the ways they influence decisions and then review the identity chart you created (p. 13). To what groups do you belong? How do your memberships affect your view of outsiders? How do stereotypes shape your thinking? Your decisions? Does stereotyping lead to prejudice and discrimination?

Jesus Colon describes labels that others have placed on him. What stereotypes does he hold about the groups to which he belongs? About other groups? How did those stereotypes shape the way he perceived his choices and the decision he made? Why does he have regrets? Do you think he made the right choice? Would your answer be different if he were a white American? Or if the woman were black?

The word *civility* is often defined as a work of the imagination, for it is through the imagination that we render others sufficiently like ourselves that we view them as worthy of tolerance and respect, if not always affection. How are *courtesy* and *civility* related? What does Colon mean when he says, "I buried my courtesy early on Memorial Day morning"? What is the significance of that loss?

⇒ How can we learn empathy—that is, to see others as sufficiently like ourselves that we regard them as worthy of tolerance and respect? What experiences have helped you understand other points of view? What experiences have had the opposite effect? Look for examples in the news. Interview friends and adults about experiences that have brought together people from different neighborhoods and backgrounds.

Conformity, Obedience, and Choice

Eve Shalen's behavior was influenced by peer pressure. Stereotypes had a profound effect on the actions of Jesus Colon. Other factors also shape the ways we react to the world around us. One of the most powerful of these centers around the ways we respond to people we invest with authority. In the 1970s, psychologist Stanley Milgram conducted a study that focused on issues of obedience. At what point, he wondered, would an individual refuse to obey a direct order—in this case, an order to inflict increasing pain on a protesting victim? To find out, Milgram recruited paid volunteers for what he called a study of the "effects of punishment on learning."

A video entitled Obedience: The Milgram Experiment *can be used to supplement this reading or in place of it. Copies can be obtained from Facing History and Ourselves.*

Milgram designated each volunteer a "teacher." And as the "teacher" watched, a "learner" was strapped into a chair and told to memorize word pairs for a test. Each was warned that wrong answers would result in electric shocks. The "learner" was, in fact, a member of Milgram's team. The real focus of the experiment was the "teacher." Each "teacher" was taken to a separate room and seated before a bank of switches ranging from 15 volts labeled "slight shock" to 450 volts labeled "danger—severe shock." Teachers were to increase a "learner's" shocks by fifteen volts for each incorrect answer.

Milgram predicted that most volunteers would refuse to give electric shocks of more than 150 volts. A group of psychologists and psychiatrists thought that less than one-tenth of 1 percent of the volunteers would administer all 450 volts. To everyone's amazement, 65 percent gave the full 450 volts!

Later Milgram tried to isolate the factors that encouraged obedience by varying parts of the experiment. In one variation, he repeated the test in a less academic setting. Obedience dropped to nearly 48 percent, still a very high number. In another variation, volunteers received instructions by phone. Without an authority figure in the room, only 21 percent continued to the end.

The distance between the volunteer and the "learner" also made a difference. Only 40 percent of the "teachers" obeyed when the "learner" was in the same room. Obedience dropped to 30 percent when volunteers had to place the "learner's" hand on a metal plate to give the shock. On the other hand, when they had a lesser role in the experiment, 92 percent of the volunteers "went all the way." Milgram concluded that the farther the subjects were from the victim, the more likely they were to go "all the way." To sociologist Zygmunt Bauman this finding is important: "It is difficult to harm a person we touch. It is somewhat easier to inflict pain upon a person we only see at a distance. It is still easier in the case of a person we only hear. It is quite easy to be cruel towards a person we neither see nor hear."

Other scholars were struck by the gradual nature of a volunteer's involvement. John P. Sabini and Maury Silver noted:

> When the learner makes his first error, subjects are asked to shock him. The shock level is 15 volts. A 15-volt shock is entirely harmless, imperceptible. There is no moral issue here. Of course, the next shock is more powerful, but only slightly so. Indeed every shock is only slightly more powerful than the last. The quality of the subject's action changes from something entirely blameless to something unconscionable, but by degrees. Where exactly should the subject stop? At what point is the divide between the two kinds of action crossed? How

is the subject to know? It is easy to see that there must be a line; it is not so easy to see where that line ought to be.

Philip Zimbardo, a psychologist at Stanford University, focused on the behavior of those who refused to obey:

It is difficult to harm a person we touch ... It is quite easy to be cruel towards a person we neither see nor hear.

> The question to ask of Milgram's research is not why the majority of normal, average subjects behave in evil (felonious) ways, but what did the disobeying minority do after they refused to continue to shock the poor soul, who was so obviously in pain? Did they intervene, go to his aid, did they denounce the researcher, protest to higher authorities, etc.? No, even their disobedience was within the framework of "acceptability," they stayed in their seats, "in their assigned place," politely, psychologically demurred, and they waited to be dismissed by the authority. Using other measures of obedience in addition to "going all the way" on the shock generator, obedience to authority in Milgram's research was total.

Connections

Milgram has defined *obedience* as "the psychological mechanism that links individual action to political purpose." How do you define it? How do our feelings about authority figures (teachers, doctors, police officers, and others invested with power in our society) affect the options we perceive? The choice we finally make?

What is the difference between *obedience* and *unthinking* or *blind obedience?* How does each affect the choices we perceive? The choice we finally make?

What encourages obedience? Is it fear of those in power? A desire to please authority figures? A belief in authority? Peer pressure? A need to conform—to go along with the group? What is the difference between *obedience* and *conformity?*

Why do you think it is difficult to harm someone we touch? Why is it somewhat easier to inflict pain upon a person we only see at a distance and easier still on someone we only hear? Does this explain why it is quite easy to be cruel towards a person we neither see nor hear?

How would you answer the questions Sabini and Silver raise? At what point is the experiment no longer harmless? Where exactly should volunteers stop? How is the volunteer to know that point has been reached? Is there a point when it's too late to stop?

How does Zimbardo define the term *obedience?* What does his definition suggest about our need to conform? What does it suggest about the meaning of the word *courage?*

⇒ If Milgram's findings are accurate, what fosters acts of cruelty? Indifference to the fate of others? How then might a school encourage acts of caring? Choose one idea and investigate the ways it can be put into effect. How might a neighborhood encourage acts of caring? Society as a whole?

Reading 4

From "Race" to Racism

Jesus Colon believed that racism kept him from making the choice he would have liked to make. It also played an important role in the choices people made in Oskar Schindler's day. Yet scientists say that "race" is a meaningless idea. Can a meaningless idea affect the way people act? Sociologists say it can. They remind us that what things objectively *are* is often less significant to human beings than what things *mean* in everyday life.

It is the province of prejudice to blind; and scientific writers, not less than others, write to please, as well as to instruct, and even unconsciously to themselves, (sometimes,) sacrifice what is true to what is popular

Until the mid-1800s, the word *race* had a number of meanings. Sometimes it referred to a whole species—as in "the human race." Sometimes it meant a nation—as in "the French race." And sometimes it referred to a family—"the last of his or her race." These usages all imply kinship and suggest that shared characteristics are passed from one generation to the next. Scientists who studied the concept defined the word in similar ways in the 1800s. They used the term *race* to refer to those who share a genetic heritage.

Some scientists were so certain that "race" explained human behavior that they distorted facts to bolster their arguments or made claims they could not substantiate. As a result, they strengthened prejudices and gave new life to myths and misinformation. Among these "scientists" was an American named Samuel Morton. In the early 1800s, he decided that skull size was linked to intelligence and "race." He therefore insisted that his research "proved" that the "white race" was more intelligent than any other. He was not sure if blacks were a separate "race" or species, but he did insist that they were different from and inferior to whites. He also maintained that each race is intrinsically different from others and incapable of being changed.

Many Americans liked his conclusions so well that they did not question his research or his assumptions even though they were surrounded by people of "mixed races." One of the few to challenge Morton's findings was Frederick Douglass, a former slave and an abolitionist. After reading Morton's book, he described the scientist as one "blinded by prejudice." And Douglass warned, "It is the province of prejudice to blind; and scientific writers, not less than others, write to please, as well as to instruct, and even unconsciously to themselves, (sometimes,) sacrifice what is true to what is popular."

Few white Americans paid attention to Douglass' remarks. They preferred to believe they belonged to a "superior race." Europeans were also intrigued with the idea. A French anthropologist, Paul Broca, later built upon Morton's theories. Broca believed that only "compatible" races would produce "racially healthy" children. He therefore warned against "race mixing." That idea had powerful effects when governments began to apply it to everyday life. For example, Broca's research was used to justify taking land from Native Americans and forcing them onto reservations. In 1882, it was cited in defense of strict limits on Chinese immigration. And in 1896, that same research gave the Supreme Court reason to uphold a Louisiana law requiring that Americans be separated by "race."

Racists also thought they found support for their arguments in the work of Charles Darwin, a British biologist. In 1859, he explained how species of plants and animals physically change, or evolve, over time. Darwin's work suggested that each competes for space and nourishment and that only those with a selective advantage

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survive. A number of social scientists tried to apply Darwin's ideas to humans. Referring to Darwin's work but using phrases like "the survival of the fittest," they popularized a doctrine known as *Social Darwinism*.

Social Darwinists saw their ideas at work everywhere in the world. The "fit" were at the top of the social and economic pyramid and the "unfit" at the bottom, they reasoned, because competition rewards "the strong." They argued that if the laws of natural selection were allowed to function freely, everyone would find his or her rightful place in the world. Increasingly that place was based on "race."

In every country, people interpreted Social Darwinism a little differently. In the United States, it affected the way African Americans and Indians were treated. In Europe, it applied mainly to Jews. In 1879, Wilhelm Marr, a German journalist, was among those who attacked Jews not as followers of a particular religion but as members of a separate, evil, and inferior "race." In the past, Jews were targets because of their religious beliefs. Then, or so the reasoning went, they could end discrimination by becoming Christians. But conversion cannot alter one's "race." Racists turned the "Jewish problem" into a permanent one. Marr coined the word *antisemitism* to describe the new opposition to Jews. It meant, and still means, hatred of Jews.

A few years later, a German biologist Ernst Haeckel used Social Darwinism to rank the "races." Not surprisingly, he placed "Aryans," the mythical ancestors of the Germans, at the top of his list and Jews and Africans at the bottom. Haeckel's book, *Riddles of the Universe,* also encouraged eugenics—breeding "society's best with best"— as a way of keeping the "Aryan race" pure. That idea also came from England. Its originator was Francis Galton, a cousin of Charles Darwin.

Scientists who showed flaws in racist thinking continued to be ignored. In the late 1800s, for example, the German Anthropological Society conducted a study to determine if there really were racial differences between Jewish and "Aryan" children. After studying nearly seven million students, the society concluded that that the two groups were more alike than different. Historian George Mosse writes:

> This survey should have ended controversies about the existence of pure Aryans and Jews. However, it seems to have had surprisingly little impact. The idea of race had been infused with myths, stereotypes, and subjectivities long ago, and a scientific survey could change little. The idea of pure, superior races and the concept of a racial enemy solved too many pressing problems to be easily discarded. The survey itself was unintelligible to the uneducated part of the population. For them, Haeckel's *Riddles of the Universe* was a better answer to their problems.

Biologists who conducted similar studies also found that human racial differentiation is, indeed, only skin deep. But their research, too, had little effect on popular views of "race." What things objectively *are* remained less significant than what things *mean* in everyday life.

Connections

Write a working definition of the word *race*. Explain what the word means to you. Then add the meanings described in this reading. Next create a working definition of the word *racism*. Keep in mind that the ending *ism* refers to a doctrine or principle. Can you be a racist if you do not believe in the concept of "race"? Expand your definitions as you continue reading.

⇒ Think of times when prejudice has blinded you. How did you react? What are the consequences of allowing prejudices to become "fashionable"? How do Mosse's comments support the view that what people believe is true is more important than the truth? Give an example from your own experiences that supports the idea that what things objectively *are* is often less significant to human beings than what things *mean* in everyday life. Give an example that calls that idea into question.

In the 1800s, Social Darwinism and other ideas about "race" were preached from the pulpit and taught in universities. In the United States, those ideas triggered a debate that forced some Americans to question both the message and the messenger. In other societies that debate was censored. Why is the freedom to debate ideas essential to a free society?

Why do you think we have no difficulty in telling individuals apart in *our* group, while *they* all look alike—even though there are more genetic variations among *us* than there are between *us* and *them?*

⇒ As part of the 1990 Census, Americans were asked to place themselves in one of the following categories: American Indian or Alaskan Native; Asian or Pacific Islander; Black; White; or "Of Hispanic Origin." Similar categories appear on applications for jobs, scholarships, and loans. The information is used to enforce civil rights laws. Which category do you think Jesus Colon would choose for himself? Which might others choose for him? How valid is either choice?

Deborah A. Thomas of the Association of MultiEthnic Americans would like to add a new category to the next census. It would read "Multi-ethnic." She argues that "with the absence of the current convenient categories," public officials will "analyze the deeper issues that confront all of us instead of relying on the racial lip service that is all too prevalent. After all, races *do* mix. We are *all* mixed people: Racial purity is the fantasy of cavemen." To what extent are the issues Thomas raises a legacy of the nation's past? To find out how "race" shaped American life during the 1800s and early 1900s, research such topics as the "winning" of the West; the Chinese Exclusion Act of 1882 and other immigration laws; the anti-lynching campaign in the early 1900s, and the Civil Rights movement.

Reading 5

Us *and* Them

As racist thinking became more "respectable," so did acts of violence against them.

By the early 1900s, more and more individuals and nations focused not on what *we* have in common but on the differences between *us* and *them*. As racist thinking became more "respectable," so did acts of violence against *them*. *They* were increasingly seen as beyond *our* "universe of obligations"—the circle of individuals and groups toward whom we have an obligation, to whom rules apply, and whose injuries call for amends.

In the United States, *they* were African Americans. As state after state passed laws that placed *them* outside its "universe of obligations," violence against blacks rose sharply. An attack on African Americans in Abraham Lincoln's hometown of Springfield, Illinois prompted a small group of black and white Americans to speak out. They issued a document describing what Lincoln, the nation's president during the Civil War, would find if he were still alive in 1909:

> In many states Lincoln would find justice enforced, if at all, by judges elected by one element in a community to pass upon the liberties and lives of another. He would see the black men and women, for whose freedom hundreds of thousands of soldiers gave their lives, set apart in trains, in which they pay first-class fares for third-class service, and segregated in railway stations, in places of entertainment; he would observe that State after State declines to do its elementary duty in preparing the Negro through education for the best exercise of citizenship.

In much of the United States, separation was required by law. In much of Europe, it was a matter of custom and tradition. Sociologist Nechama Tec says of Jews in her native Poland:

> As the largest community of Jews in Europe, Polish Jews were also the least assimilated. They looked, dressed, and behaved differently from Polish Christians. Some of these differences can be traced directly to religious requirements that called for special rituals and dress. Others were accentuated by the urban concentration of Jews. Over 75 percent lived in urban settings, while the same was true for only 25 percent of the Polish population in general. . . .
>
> The economic importance of Jews was first recognized by the medieval princes who had invited them to settle in Poland. . . . Because Jews were barred from ownership of land, most of them had to become merchants, artisans, and professionals. Since these occupations required an urban setting, Jewish presence fulfilled the princes' wish for modernization. Aware of the Jews' economic usefulness, the powerful nobles tried to protect them from growing religious opposition. Their efforts, however, became unsuccessful when to the hostility of the church was added resentment due to economic competition. The rising class of Christian merchants objected to their Jewish competitors, as did the minor nobility. Both aspired to the positions held by the Jews. To the resentment of these groups was also added the resentment of peasants who had direct dealings with the Jewish estate administrators and who blamed them rather than the lords for all their misfortunes.

That resentment continued long after Poland, like many nations in Eastern Europe, won its independence as a result of the breakup of the German, Austrian,

and Russian empires after World War I. And like other nations in the region, it had to decide who would be citizens of the new nation. Many Christian Poles firmly believed that there was room in Poland for only one nationality. To emphasize the point, anti-Jewish riots shook many towns across the nation.

The growing violence not only in Poland but also in other Eastern European nations troubled world leaders, including President Woodrow Wilson of the United States. When he and the others met in France to write the peace treaty that would end World War I, they insisted that Poland and other new nations assure their minorities equal rights. Polish leaders reluctantly signed the Minorities Treaty on June 28, 1919, the same day that they signed the agreement that guaranteed the nation's independence.

Although many Polish Jews applauded the Minorities Treaty, most Christian Poles saw it as a violation of their honor. According to sociologist Celia Heller, those Poles defined honor as "a special quality which every Pole inherited as part of his Polish birthright and which he was to guard constantly against violations by outsiders, especially inferiors. And the Jews were considered the outsiders, the strangers in their midst." And as outsiders, their "presence in Poland was due only to Polish good will."

That "good will" was not always forthcoming. In times of crisis, the Jews were an easy target. In 1929, a worldwide depression began. It lasted through much of the 1930s. A *depression* is a time when economic activity slows as more and more businesses decrease production and lay off workers. In a poor nation like Poland, the effects were devastating. As the crisis deepened, people looked for leaders who would end the suffering. Increasingly they turned to individuals who saw the crisis as an economic war between *us* and *them*. Author Wanda Wasilewska described the effects of such attitudes:

> The slogan of economic struggle is raised against the paupers of the Jewish street. Why look for those responsible [for Poland's economic problems elsewhere] when it is so easy to find them nearby, in a street of the Jewish quarters? Why suppress when it is so easy and so safe to vent one's anger in a fight with a bowed porter [one who earnes a living carrying heavy loads on his back], with a Jewish boy selling watches, with an old Jewish woman [selling bagels]?

In one year alone, 1935-1936, nearly 1,400 Jews were wounded and several hundred killed in antisemitic attacks in over 150 Polish towns and cities. The violence alarmed many people, including the nation's prime minister. In 1936, he assured members of parliament that "my government considers that nobody in Poland should be injured. An honest host does not allow anybody to be harmed in his house." But he insisted on the right to continue to exclude Jews economically.

The Catholic church took a similar stand. In an open letter, Cardinal August Hlond advised Polish Catholics that "one does well to prefer his own kind in commercial dealings ... but it is not permissible to demolish Jewish businesses, destroy their merchandise, break windows, torpedo their houses. One ought to fence oneself off against [the Jews'] anti-Christian culture but it is not permissible to assault Jews, to hit, maim or blacken them."

Woodrow Wilson was the world leader who argued most strongly in favor of the Minorities Treaty. Yet as president of the United States, he was responsible for segregation in the offices of the federal government. Why would he support equal rights for minorities in Poland but not at home? What do his actions suggest about his "universe of obligations"?

Like the Poles, Czechs also had to sign the Minorities Treaty. And like the Poles, many Czechs resented doing so. But unlike Polish leaders, President Thomas Masaryk of Czechoslovakia honored the agreement. When asked why, he replied, "How can the suppressed nations deny the Jews that which they demand for themselves"? How was he defining his nation's universe of obligations? How did Poland's leaders answer Masaryk's question? In doing so, how did they define their universe of obligations?

In Polish the word *alien* is synonymous with "different." What does it mean to be seen as "different"? What connotations does the word *alien* have in English? How do those connotations affect the way Americans view aliens?

The reading describes a stand taken by the Polish *government* and the Catholic *church*. When people speak of *government*, to whom are they referring? When they speak of *the church*, to whom are they referring? Who are the individuals behind the labels?

A *pogrom* is a government-organized or inspired act of violence against a minority group, particularly Jews. It comes from a Russian word that means "riot" or "destruction." Over one hundred years ago, the nobles of St. Petersburg demanded that the "people's wrath" be vented against the Jews. The peasants in the nearby town of Elizanetgrad responded with the first pogrom in modern times. A Russian writer described the subsequent murders, rapes, and looting as the "unending torture" of a religious and ethnic minority. To what extent were the antisemitic riots described in this reading pogroms? What part did the government play in the riots?

⇒ Sociologist W. E. B. DuBois was among those who protested the riots in Springfield, Illinois, and other cities. In response to the violence, he helped organize the National Association for the Advancement of Colored People (NAACP). Under his leadership, the group tried to end discrimination everywhere in the United States. It also spoke out against the racist attitudes and beliefs inherent in Social Darwinism and the eugenics movement. Find out more about DuBois and his lonely struggle for social justice. What does your research suggest about the difficulties in combatting racist thinking?

⇒ Celia Heller describes the "social line between Poles and Jews" as "very close" to the color line in the United States before the Civil Rights movement. To what similarities is she referring? What differences seem most striking? Before you answer, you may wish to research violence against African Americans in the United States in the 1920s and 1930s and against immigrants today.

Reading 6

Racism—A Distorted Lens

By the early 1900s, "race" was the distorted lens through which many people viewed the world. As attacks against *them* increased, many Jews, African Americans, and other minorities turned inward to their people and their faith for support. Others tried to assimilate—become more like the majority. They were confident that as differences diminished, so would discrimination. When they did not, many, like the young Pole quoted here, became bitter and angry:

By the early 1900s, "race" was the distorted lens through which many people viewed the world.

> I didn't want to be a Jew. [But] Poland regards me as a Jew, doesn't want me here, and treats me as a stranger. In this situation, in this sad situation, we see our life more clearly. I see that I am a Jew. Somebody said to me rightly when I was an internationalist that I worried about all humanity, about all nations but forgot my own nation's misfortunes. But today I look around and see that Poland's independence is not my independence because they don't want me here, because I am despised and I am in danger. ... Try to defend yourself verbally and you're accused of insulting the Polish nation. But you can be insulted and called a mangy Jew. Because these are not our courts; these are not our prisons.

Many European Jews had similar experiences. Walter Rathenau, a prominent German businessman and politician, wrote in the early 1900s, "In the youth of every German Jew there comes the painful moment which he will remember for the rest of his life, when for the first time he becomes conscious that he has come into the world as a second-class citizen, and that no ability or accomplishment can liberate him from this condition."

Some Jews tried to ignore the attacks. Others protested the violence. But as the worldwide depression deepened in the 1930s, prejudices and discrimination intensified. So did the separation between *us* and *them*. In 1933, for example, a Protestant minister in Germany wrote, "In the last 15 years in Germany, the influence of Judaism has strengthened extraordinarily. The number of Jewish judges, Jewish politicians, Jewish civil servants in influential positions has grown noticeably. The voice of the people is turning against this."

Were such fears justified? Did Jews control Germany? In 1933, they made up less than one percent of Germany's population. And of the 250 Germans who held important government posts between 1919 and 1933, only four were Jews. The myth of a Germany dominated by Jews was fostered by groups like Adolf Hitler's National Socialist, or Nazi, party. In speech after speech, they maintained that the Jews were everywhere, controlled everything, and acted so secretly that few could detect their influence. The charge was absurd; but after hearing it again and again, many came to believe it. They also believed tales of mythical "Aryans" who invented civilization. A supporter said of Hitler's speeches, "You cannot imagine how silent it becomes as soon as this man speaks; it is as if all of the thousand listeners are no longer able to breathe. ... Adolf Hitler is so firmly convinced of the correctness of his nationalistic views that he automatically communicates this conviction to his listeners."

Few joined Hitler's Nazi party in the 1920s. But as the worldwide depression intensified in the early 1930s, many Germans found the group increasingly attractive. In 1932, Hitler ran for president of Germany. Although the incumbent won,

Hitler did surprisingly well. So when the party in power was unable to end the depression, its leaders turned to Hitler for help. In January, 1933, he became chancellor, or prime minister. Within weeks, he set into motion a series of laws and orders that destroyed the nation's democratic government and replaced it with a dictatorship based on "race" and terror.

Connections

Is "race" the only lens through which people view the world around them? Why is "race" referred to as a lens that distorts perception? What other lenses distort?

⇒ What is a "second-class citizen"? Use a newspaper to find current examples of "second-class citizens." What do those individuals have in common with the Jews of Europe before World War II? What differences seem most striking?

Why do you think many look for simple answers to complex problems in times of crisis? How do negative feelings about *others* turn into acts of hatred and violence? How are intolerance and fear linked? Humiliation and hatred? How do your answers explain why minorities are vulnerable in times of stress?

Although a few European Jews were rich, most barely made a living. Some were assimilated, while others were deeply religious. They also disagreed on many issues, including the best way to counter discrimination. Some urged keeping "a low profile." Others were Zionists—nationalists who hoped to leave Europe and build a Jewish state in Palestine. Despite such divisions, many saw Jews as united, rich, and dangerous. What does this suggest about the power of a lie told repeatedly?

As a child in Poland, Helene Deutsch would often see a neighborhood priest followed by an altar boy who shook a bell "to remind the faithful to kneel down. All the passersby would sink to their knees like wheat stalks in the wind. I alone, the Jew, would remain standing in solemn silence. I felt marked by a stigma and full of shame." Why does she call it "a sight that has lasted in my memory all my life"? A high-school student born in Cambodia wrote the lines below. How universal are the feelings she describes?

> What is it like to be an outsider?
> What is it like to sit in the class where everyone has blond hair and you have black hair?
> What is it like when the teacher says, "Whoever wasn't born here raise your hand."
> And you are the only one.
> Then, when you raise your hand, everybody looks at you and makes fun of you.
> You have to live in somebody else's country to understand.

⇒ A German of Jewish descent asked in the 1920s, "But what is antisemitism to lead to if not to acts of violence?" How would you answer? Are racism and violence also linked? Research the history of the Ku Klux Klan in the United States in the 1920s and 1930s. What evidence can you find that would support a link between racism and violence? What evidence suggests other factors may be involved?

Additional Holocaust Resources

1. Issac Franck Jewish Public Library
   Lehrman Community Services Building
   11710 Hunters Lane
   Rockville, Maryland 20852
   (301) 984-1611 or (301) 984-4455 (TTY)
   (301)230-0267 (FAX)

   This library has a circulating and reference collection of journals, books, and videos on the Holocaust. Books are available on Judaism in English, Hebrew, Yiddish, and Russian. These resources are available to the general public.

2. Jewish Braille Institute of America
   110 East 13th St.
   New York, NY 10016
   (212) 889-2525

   This organization serves the religious, cultural, educational, and communal needs of the Jewish people who are blind or have low vision.

3. Jewish Information and Referral Service of Greater Washington
   (301) 770-4848 (301) 230-7260 (TTY)

   This referral service provides information on Jewish education, resources for the disabled, Jewish organizations, and other areas of interest to the Jewish community.

4. United States Holocaust Memorial Museum
   100 Raoul Wallenberg Place, SW
   Washington, D.C. 20024-2150
   WEB site address is http://www.ushmm.org/
   (202) 488-0400

   The museum houses three floors of informative and educational material on the Holocaust. The exhibits are presented through visual and written materials, films, photographs, artifacts, and eyewitness testimonies. This museum is recommended for visitors from eleven years of age. Tickets are required and distributed free of charge each day on a first-come, first-served basis. Groups of ten or more should obtain tickets in advance.

A SELECTIVE ANNOTATED BIBLIOGRAPHY ON THE HOLOCAUST IN STANDARD PRINT, LARGE PRINT, RECORDED BOOKS, BRAILLE, AND VIDEOS

ADULT

Berenbaum, Michael. The World Must Know: The History of the Holocaust As Told in the United States Holocaust Memorial Museum. Boston: Little, Brown, 1993. RC 37907, 940.5318BER (regular print)

> Berenbaum gives a historical overview of the events of the Holocaust by using this catalog to explain the artifacts on exhibit. He shows the step-by-step evolution of the war against the Jews from the viewpoints of the victims, as well as, the eyewitnesses and perpetrators.

Dobroszycki, Lucjan. The Chronicle of the Lodz Ghetto, 1941-1944. New Haven: Yale University Press, 1984. RC 21707, 943.805C557 (regular print)

> A group of scholars and journalists who lived in constant fear of the Germans wrote down the events as they occurred. This historical document reveals daily life in the Polish Lodz Ghetto, while the Nazis systematically destroyed it under the "resettlement" program that meant death at Chelmno or Auschwitz.

Dwork Deborah. Children With a Star: Jewish Youth in Nazi Europe. New Haven: Yale University Press, 1991. RC 34182 (only available in a talking book)

> By using letters, diaries, and interviews with survivors, Dwork describes the terror of Hitler's Jewish persecution from the viewpoint of the children involved. Dwork portrays the emotional nightmare of going into hiding, watching family members being herded into gas chambers, and enduring torture and starvation in concentration camps.

Frank, Anne. Diary of a Young Girl. Definitive Edition, New York: Doubleday, 1995. BR 10103, LP 04190, RC 40424, BFrank (regular print)

> Anne Frank, a 15-year-old Jewish girl, kept this journal while living in hiding with other Jews in Amsterdam during the most brutal years of World War II. Her legacy for future generations is the diary she left behind.

Gies, Miep. Anne Frank Remembered: The Story of the Woman Who Helped to Hide the Frank Family. New York: Simon and Schuster, 1987. RC 26764, 940.5315G454A (regular and large print)

The author Gies is described with great affection as Miep Van Santen in Anne Frank's diary. Gies remembers the impact of Nazi control on the Dutch and their efforts to resist. Her precarious relationship with the Franks and her affection for Anne is discussed.

Hart, Kitty. Return to Auschwitz: The Remarkable Story of a Girl Who Survived the Holocaust. New York: Atheneum, 1982, c1981. RC 19411, 940.5315H325R (regular print)

This story chronicles the author Kitty Hart's and her mother's shocking experiences and fight for survival, while imprisoned in Nazi concentration camps. This novel is based on the award-winning television documentary.

Hersh, Gizelle and Mann, Peggy. Gizelle, Save the Children! New York: Everest House, 1980. RC 21178 (only available in a talking book)

"Gizelle, save the children," were the author's mother's last words as she and her younger sisters were separated from their parents at the death camps in Auschwitz. Gizelle, a mere child of sixteen years, had a responsibility far beyond her capabilities. She used instinct, determination, and luck to see that her mother's last request was carried out.

Kohner, Hanna. Hanna and Walter: A Love Story. New York: Random House, 1984. RC 21089, LP 02258, 940.5315K79H (regular print)

The writers reminisce about their early life and love in Czechoslovakia as World War II approached. They also talk about their separation, Hanna's marriage and experiences in Nazi concentration camps, Walter's search for her after the war, and their emotional reunion.

Langer, Lawrence L. Holocaust Testimonies: The Ruins of Memory. New Haven: Yale University Press, 1991. RC 35346, 940.5318LAN (regular print)

The author, after examining about 300 videotaped oral histories, agrees that even after describing their experiences, Holocaust victims are still "hostages to a humiliating and painful past that their happier future does little to curtail." He also addresses the different levels of survivors' memories and the assumption that no one will understand or believe them.

Szulc, Tad. The Secret Alliance: The Extraordinary Story of the Rescue of the Jews Since World War II. New York: Farrar, Straus and Giroux, 1991. RC 36887, 325.5694SZU (regular print)

The original "alliance" alludes to the joint efforts of the Mossad and the American Jewish Joint Distribution Committee, to rescue endangered Jews from Eastern Europe, the Middle East, and North Africa. Szulc's story describes many special heroes, beginning from the times of the Nazi threat and the creation of the state of Israel. He also discusses the plight of Jews in Iraq, Ethiopia, Morocco, and Yemen.

Wiesel, Elie. From the Kingdom of Memory: Reminiscences. New York: Summit Books, 1990. RC 33440, 848WIE (regular print)

Memory is the recurring theme in Wiesel's collection of essays and speeches. He reflects on philosophical, political, and theological thoughts in an attempt to keep the past alive. He incorporates personal memories to justify his belief of using the powerful memory of evil to work for peace and dignity for all humanity.

Wiesenthal, Simon. Justice Not Vengeance. New York: Grove Weidenfeld, 1989. RC 32179, 940.5318WIE (regular print)

The author, a former prisoner in the Nazi concentration camps, has spent the years since World War II searching for and uncovering those accountable for the killings of millions of victims. He chronicles the discovery of Adolf Eichmann, his capture, conviction, and execution and the search for Dr. Josef Mengele, who the writer believes is still alive. Wiesenthal also talks about others who tried to rescue the Jews.

Juvenile and Young Adults

Adler, David A. We Remember the Holocaust. New York: Henry Holt and Company, 1989. RC 34318, J 940.5318ADL (regular print)

> An account of the Holocaust is described by people who lived through this nightmare. Through the voices of individuals who survived the Holocaust, Adler explains Hitler's rise to power and his campaign against Jews and other minorities. (For grades 6-9 and older readers)

Auerbacher, Inge. I am a Star Child of the Holocaust. New York: Prentice Hall Books for Young Readers, 1986. RC 29893 (only available in a talking book)

> The author was incarcerated with her parents in Terezin, a concentration camp in Czechoslovakia, for three years until she was ten. Only about 100 children survived out of the 15, 000 imprisoned there. The author reminisces about her experiences at Terezin through prose and poetry. (For grades 5-8 and older readers)

Bunting, Eve. Terrible Things. An Allegory of the Holocaust. Philadelphia: The Jewish Publication Society, 1989. RC 33497 (only available in a talking book)

> Fish, frogs, porcupines, rabbits, squirrels, and birds all live together in the woods. One day the awful things come and little by little the animals start to disappear. Little rabbit asks why and is told to mind his own business. The other animals just look the other way. In the end only little rabbit survives to tell of the horror. (For grades 2-4 and older readers)

Dillon, Eilis. Children of Bach. New York: Charles Scribner's Sons; Toronto: Maxwell Macmillian Canada; New York: Maxwell Macmillian International, 1992. RC 37114 (only available in a talking book)

> Peter at fourteen realizes that he is responsible for his younger sister and brother, and his sister's friend, when they arrive home from school and learn that their parents, famous musicians, have been arrested by the Nazis, along with other Jews in their Budapest community. They obtain refuge in music while they consider their options. When their Aunt Eva miraculously comes back, they plan a daring escape. (For grades 5-8 and older readers)

Greenfield, Howard. The Hidden Children. New York: Ticknor and Fields, 1993. RC 40001, J 940.5318GRE (regular print)

This book explains ways in which Jewish children survived the Holocaust. Some had to pass for gentiles in private homes and orphanages. Others hid in attics, barns, and in the woods. The interviews with the survivors convey the profound psychological and emotional scars on those who were lucky, despite their great suffering. (For grades 5-8 and older readers)

Hurwitz, Johanna. Anne Frank: Life in Hiding. Philadelphia: Jewish Publication Society, 1988, New York: Beech, 1993. RC 31544, JB Frank (regular print)

Anne Frank celebrated her thirteenth birthday on June 12, 1942. Among the gifts she received were candy, jewelry, books, and a diary. A few weeks after her birthday, Anne and her family, Dutch Jews, were forced into hiding by the Nazis. Although Anne died in the concentration camp before her sixteenth birthday, the publication of her diary years later made her famous. (For grades 5-8 and older readers)

Lowry, Lois. Number the Stars. Boston: Dell, 1989. RC 31580, BR 08258, juvenile fiction, (regular print)

Ten year old Annemarie was not touched by the war in occupied Copenhagen in 1943, until the Nazi persecution of Danish Jews began. Annemarie's family helped a Jewish friend hide by having her pose as Annemarie's deceased sister. Through this ordeal, Annemarie learns that being courageous means "not thinking about the dangers, just thinking about what you must do." (For grades 3-6) *Newbery Medal

Neimark, Anne E. One Man's Valor: Leo Baeck and the Holocaust. New York: E.P. Dutton, 1986. RC 28081 (only available in a talking book)

Leo Baeck was the chief Rabbi of Berlin at the time when Hitler became powerful in Germany. During the years when the Nazis were in control, Baeck helped many Jewish people, especially the children escape from Germany. Later, while in the Theresienstadt concentration camp, he continued to oppose Nazi tyranny. He became a symbol of hope and courage for all. (For grades 5-8)

Orlev, Uri. Man from the Other Side. Translated from Hebrew by Hiller Halkin, Boston: Houghton Mifflin, 1991. RC 36966 juvenile fiction (regular print)

Fourteen year old Marek is not bothered by the anti-Semitism of Nazi occupied Poland, until he finds out that his own father was Jewish. Shocked, Marek defies his anti-Semitic stepfather and helps Jozek, a Jewish fugitive, hide in the city. When the 1943 Warsaw ghetto uprising begins, Jozek begs Marek to lead him back to the ghetto, with tragic consequences. (For grades 6-9 and older readers)

Provost, Gary. David and Max. New York: Jewish Publication Society, 1988. RC 31855 (only available in a talking book)

Twelve year old David has called his grandfather by his name, Max Levine, for as long as he could remember. David spent the summer with Max and helped him search for a friend he believed perished in the Holocaust. David makes many discoveries about Max's horrible years during World War II and about his family. (For grades 5-8 and older readers)

Schur, Maxine. Hannah Szenes: A Song of Light. Philadelphia: Jewish Publication Society, 1986. RC 29571 (only available in a talking book)

In 1939, while a teenager, Hannah Szenes flees the anti-Semitism of Hungary for a new life in Palestine. In 1943, she parachutes back into Nazi-occupied Yugoslavia to rescue the Jews. Although they captured and tortured her, she defied the Nazis. (For grades 5-7 and older readers)

Toll, Nelly S. Behind the Secret Window, a Memoir of a Hidden Childhood During World War Two. New York: Dial Books, 1993. RC 40105, J 940.5318TOL (regular print)

The author and her family had to run from the Nazis. After Nelly's father disappeared and they took her younger brother away, her mother found a Christian family to take them in. Frightened, sad, and lonely, eight year old Nelly kept a notebook in which she painted and wrote about her experiences. She described a childhood like she imagined it should be. (For grades 6-9)

Videos

The Hero City, Leningrad [videorecording]/ Granada Television, Ltd.; produced and directed by Michael Darlow. New York: Simon & Schuster Video, 1986, c1968. 1 videocassette (53 min.): sd., b&w; ½ in. VHS format. 947.084H559

This documentary, based on the authentic film and interviews with survivors, covers the 900-day siege of Leningrad by Hitler's troops in World War II.

The Holocaust [videorecording]: in memory of millions/ Discovery Productions in association with Cronkite, Ward & Co.: produced by Randy Goldman. Discovery collector's ed. Bethesda, MD: Discovery Channel, c1994. 1 videocassette (ca. 90 min.): sd., col. ; ½ in. 940.5318HOL

They examine the history of the Jewish Holocaust during World War II. This originated from the United States Holocaust Memorial Museum.

Lodz Ghetto [videorecording]/ produced by Alan Adelson; directed by Kathryn Taverna and Alan Adelson. Beverly Hills, CA: PBS Home Video; Dist. By Pacific Arts Home Video, 1989. 1 videocassette (118 min.): sd., col. With b&w sequences, 1992, c 1989. 305.8LOD

Old and current footage with still images are used to show life in the Lodz Ghetto under Nazi dictatorship and the hardships of those whom they trapped there.

Memory of the Camps [videorecording]/ produced by the Documentary Consortium; producers, Sergei Nolbandov & Stephanie Tepper. [Alexandria, VA.] PBS Video, 1989, c1985. 1 videocassette (60 min.): sd., b&w; ½ in. Closed captioned for the hearing impaired. 940.5318MEM

This film, made by the British army, was the first of its kind to be revealed to the public. It describes the liberation of the Nazi camps in 1945.

Schindler's List [videorecording]/ Universal Pictures; an Amblin Entertainment production; director of photography, Janusz Kaminski; executive producer, Kathleen Kennedy; screenplay, Steven Zaillian; producers, Steven Spielberg, Gerald R. Molen, Branko Lustig; director, Steven Spielberg. [Audio enhanced version.] [Boston, MA: DVS Home Video]; Universal City, Calif.: MCA Universal Home Video, 1994, c1993. 2 videocassettes (197 min.): sd. , b&w & col. Sequences; ½ in. "This film is described for people who are blind or have low vision." Closed captioned for the hearing impaired. fiction

A fictional version of Oskar Schindler, a German Catholic industrialist, who rescued more Jewish people from extermination than anyone else during World War II is re-created.

Shoah [videorecording]/ New Yorker Films; co-production of Les Films Aleph and Historia Films; directed by Claude Lanzmann. Hollywood, CA: Paramount Home Video, 1985. 5 videocassettes (570 min.) : sd., col.; ½ in. VHS Hi-fi mono. 940.5318S559 (Pt. 1-5)

A chronicle of the Jewish Holocaust created by the testimonies of the survivors, perpetrators, and observers.

Survivors of the Holocaust [videorecording]: Survivors of the Shoah Visual History Foundation/ Turner Original Productions; produced by June Beallor and James Moll; directed by Allan Holzman. Atlanta, GA: Turner Home Entertainment, 1996, c1995. 1 videocassette (74 min.): sd., col.; ½ in. 940.5318SUR

The accomplishments of the survivors of the Shoah Visual History Foundation is examined. This foundation records oral and video memoirs of Holocaust survivors. The latest technology is used in order to provide complete access to each story.